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The Technique of Personality Readjustment in Religious Education.

By

Harold Reynolds Warner.

A.B. College of the Pacific, 1929.

Thesis
Submitted in the
Department of Religious Education
in partial fulfillment
of the requirements
for the Degree of
Master of Arts
in the
Pacific School of Religion
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Preface.

A study of the kind undertaken in this Thesis is the work of a life-time, not of a year. The limitation of time requires that it be submitted, even though I feel that if it were rewritten many changes would be made in the presentation. There is need of much work in the matter of correlating evangelism with education. I hope to make this my next study.

I am indebted to and acknowledge my appreciation for the help given to me in the preparation of the manuscript by Mr and Mrs. Waldemar King, of Oakland and Miss K.GraceWythe, of Pacific School.

Berkeley, California.
April 23, 1931.

HAROLD. R. WARNER.

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Chapter I.

Introduction.

Within recent years there has occurred a most remarkable confluence of effort from widely differing fields within the area of the 'human sciences', centering on investigation and study of problems which, for centuries, have been regarded as the particular province of the church and the clergy. Different names have been given to these efforts but a common element enters into them all. Whether it be the 'child guidance' of the psychiatrist or psychologist, or the 'mental hygiene' of the social worker, or the more inclusive 'moral - character education' of the public school teacher, or the 'Citizenship training' of the Y.M.C.A., Boy Scouts, Campfire Girls, or any of the numerous similar movements, it has, as one phase of its enterprise, a purpose to accomplish, what may be called for want of a better non-theological term, "the cure of Souls."

A. The Occasion for this Thesis.

The idea that Christianity is vitally concerned with moral conduct, and hence with the development of personality, is one of the most firmly fixed of all modern religious conceptions.[1] It is not surprising that we find among the

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1. "The object of the present religious movement is clearly social and moral." Tuttle, H. S. Character Education by State and Church. 11.

stated objectives of Religious Education, as enunciated by the International Council of Religious Education, the following: "To foster in growing persons a progressive and continuous development of Christ-like character."[2] Passing by, for the moment, the assumption that the Christian Church has a valid technique for achieving this objective when dealing with normal persons, it is still a valid inquiry to ask, "What variations, or special techniques, if any, are necessary for the religious worker to enable him to accomplish this 'aim' with the delinquent child, the problem child, or the maladjusted person?" It is reasonably clear that such a person, in the nature of the case, can not achieve a Christ-like character without a readjustment of personality, and therefore, he requires the conscious use of an appropriate technique by the religious educator to accomplish this end.

The church has been slow to appropriate the methods of the psychologist, social worker, or educator, not only because of the characteristic inertia of ecclesiastical organization, but also because of the naive assumption referred to above:- that the church has a valid technique of its own and therefore does not need to utilize the methods of the secular branches. This assumption is not wholly without foundation. Pending a fuller discussion,[3] let us refer to

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2. Vieth, Paul H., Objectives in Religious Education. 82

3. See Chapter V.

two methods of personality readjustment, which are characteristic of the Church, and which lay claim to the verification of experience:- the "Confessional" of the Catholic Church, and the "Conversion experience" of the Protestant Church.

The difference between the psychological and theological explanations of both of these must be distinguished. The claim that the value of the confessional lies in the "efficacy of the Sacrament of Penance"[4] or that the "priest is the mediator of Divine Justice",[5] should be distinguished from the psychological value of unburdening one's self from a depressing sense of guilt. So also must the conception that conversion is an act of Divine Grace, be distinguished from the psychological value of adopting a new, reorganizing purpose in life.

Notwithstanding the claim that may be advanced in favor of conversion as an efficacious means of reorganizing personality, we cannot gainsay the fact that it has suffered in the reaction against Revivalism, since it has been

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4. The whole Catholic position is well illustrated in:- Sheehy, M. S., "The Confessional as a Procedure in Student Counseling." Religious Education, Vol.XXV. 709ff. Oct. 1930. Father Sheehy is Instructor in Religion, Catholic University of America.

5. ibid. 711.

closely associated with that movement.[6] It is not without significance that the rise of these other movements for readjustment and development of personality has coincided with the decline of Revivalism.

During thepast twenty years there has been accumulated a vast body of knowledge from the work of physicians, social workers and psychologists which challenges the patent assumptions of the Christian Church. Those assumptions which are under fire chiefly concern the nature of human personality. "For instance", says Elliott,[7] "religious beliefs widely held were posited on the assumption of the

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6. "Evangelism has been under a cloud. It has been associated with a crudity of thought and expression, a sensationalism of method and a purely emotional appeal, to which thoughtful men could not subscribe. It has been identified with all that is most reactionary in the life and thought of the Church, with a blind literalism and an obstinate obscurantism that have repelled enlightened minds in every communion -- with an unlovely dogmatism altogether alien to the spirit of Jesus Christ. The time has come to rescue Evangelism from the stigma which such associations have inevitably thrust upon it, and to reinstate it in its rightful place....." Evangelism in the Modern World. Edited by two University Men. Introduction. IX.

7. Elliott, H. S., Bearing of Psychology upon Religion. 8ff.

total depravity of human nature -- that man was born with bad tendencies and that only thru the transforming of his original nature by the power of religion has he any hope of developing good character. On these assumptions the whole plan of salvation was developed. Psychological science has proved beyond reasonable doubt that this assumption regarding human nature is incorrect: that original nature, as a matter of fact, represents a great range of possibilities; that these capacities may be developed destructively or constructively; that original nature is really neither good nor bad, but has the potentialities of either or both."

A second assumption is that the readjustment of personality takes place completely in a single religious experience, whereas, psychologists lay more stock in amelioration than in sudden, miraculous transformation.[8]

So one might continue to point out religious assumptions which seem to be contradicted by well established psychological facts, such as: the assumption that all wrongdoing is conscious and willful; or that piety is the sole index of a perfect Christian character; or that all the dynamic which leads to personality change comes from without

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8. "We used to think that when a man accepted religion his whole character was instantaneously transformed, we now recognize that the acquisition of the ideals of one's religion is an attainment secured only by earnest and patient practice." Elliott, H. S. op. cit. 43.

the individual;[9] or that 'accepting Jesus Christ as a personal Savior' will effect personality readjustment regardless of the cause of maladjustment.

The occasion for this thesis has its rise in the vital concern of Religious Education for the development of the personality, when confronted by a clear demand for a working technique, faced with the opprobrium attaching to the use of 'conversion', and furthermore with a clear contradiction between the naive 'orthodoxy' of our day and the findings of science. Has Christianity a unique contribution or must it be regarded as something to be replaced by the 'scientific' procedures which are now being developed? It is the conclusion of this writer that religion has a unique

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9. A summary report of the conference on personal counseling held at Lisle, N. Y. during the last week of Aug. 1930, contains the following: "The course of the conference revealed a fundamental cleavage in theological points of view. Some thought of God as being the process of integration and the process of counseling, insofar as it integrates to the widest reaches of life, as inherently and completely religious; while others thought of God as outside the process.... from whom Divine aid needs to come to coordinate the processes and give it its true meaning.

"There apparently was no synthesis between these two points of view." (Editorial Staff), Religious Education, Oct. 1930, XXV. 700.

contribution to make and that it can be regarded as the complement of the secular methodology, when properly understood and used.

B. The Scope of this Thesis.

The achievement of the objective of a Christ-like character has two paralled phases. They are distinguished primarily for practical purposes. First there is the 'developmental' phase:- the educative process of guiding the normal individual in the process of continuous social growth. It is evolutionary in nature, utilizing the experiences and achievements of the child's own past as the basis for new and higher experiences. The second phase in developing a Christ-like personality is that which seeks to correct the maladjustments which occur as the result of poor physical and social experience. It is therapeutic in nature, seeking to discover and remove the causes of conflict, to alter bad environmental factors wherever possible, to introduce new experiences and stimulate new achievements as the basis of amelioration, for the purpose of guiding the development of an integrated personality.

While both the educational and therapeutic aspects have certain techniques in common, it is the purpose of this thesis to deal only with the corrective phase, herein usually referred to as the technique of personality readjustment. It is intended to apply principally to those cases in which religious education, either because of inherent defect in the personality, poor home influence, ignorance or mistakes

of leaders or other cause, has failed to help the individual achieve a Christ-like personality.

C. The Contribution of Related Fields.

The significant work which has been done in this field by psychologists, sociologists and physiologists is worthy of note. First, their studies form a valuable background for the religious educator in dealing with personal and social problems. Second, a comparison of the methods used by the secular branches with religious methods may be the basis for improving or correcting the present religious practices.

The physiologists have demonstrated the importance of purely physical factors in limiting and determing personality development. The sociologists have contributed to the analysis and understanding of environmental influences. The psychologist and psychiatrist working with this data have related it to the basis urges, motives and purposes of life. The whole now needs to be related to those values which Christianity seeks to conserve.

D. The Purpose of this Thesis.

The purpose of this thesis is to relate data gleaned from the fields of physiology, sociology and psychology to an evaluation of the educational methods used in religious education for the readjustment of personality of the maladjusted child, with particular reference to the 'unique contribution of religion' to the achievement of a Christ-like personality.

E. The Limitation of Conclusions.

It needs constantly to be born in mind that the evaluation of the materials from these related fields must be tentative; first, because they are still in the experimental stage and judgments beyond those which are conservatively held by the investigators themselves are not justified; and second, the correlation of efforts in these fields has not been accomplished. The multiplicity of theories, and the scarcity of scientific fact[10] gives ample evidence that caution is necessary.

The conclusions of this thesis are indicative rather than final. It is intended to point to principles which should lead to more efficient methods of dealing with the maladjusted child. The matters of detailed procedure must be the subject of continuous study and constant revision.

Above all the writer does not wish any statement to be taken as dogmatic even when, for the sake of conciseness, he omits all the qualifying clauses.[11]

F. Definition of Terms.

In this, as in related fields, it is notably difficult to define terms in such a way as to secure assent from very many persons. Rather, the following shall indicate what the terms mean when used in this thesis.

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10. Midwest Conference on Parent Education, Proceedings, Chicago. 1928. Building Character, (May.M.A.) 44-45.

11. I regard academic over-cautiousness as a greater evil than dogmatism.

Personality. Herein the term shall refer to the role of the individual in his social and cosmic relationships. The 'cosmic' relationships include the Cosmic Personality.

Character. This term shall refer to the sum of the physio-psychological factors which limit and determine the expression of the personality. It shall not bear the usual 'moral' connotations implied by the statement, "That man has character."

Conduct. Conduct is the behavior of the individual and the objective criterion of character.

These three terms are not different things, but three phases of the same thing. Personality is the dynamic aspect, character the determinative aspect, and conduct the resultant aspect of human life. They form a hierarchy of complexity with conduct at the bottom and personality at the top. Practically, the terms personality and character can be used interchangably in many cases.

Christ-like Personality. This term refers to the ideal represented by Jesus as a perfectly integrated and adjusted personality.

Chapter II.

Factors Which Determine and Limit Character.

The constitutional assertion that all men are created equal may have inspired the system of public education, but no investigation of the children within that system can substantiate the assertion. That they are not equal is the clear significance of the following, "Whether parents transmit their good or bad characteristics to the children through the germ plasm or whether they transmit them by example is not (yet) clear. The important thing for character education is that children are unequal with respect to their chances of achieving desirable character."[1]

It is the purpose of this section of the thesis to indicate the broad outlines of those factors which render children unequal with respect to their chances for achieving a desirable personality.

Before we can proceed, however, some consideration should be given as to what constitutes a desirable character development. For the maladjusted child the first goal would be normality.

A. Growth and Adjustment.

Most writers use the term 'normal' without definition.

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1. Midwest Conference on Parent Education, Proceedings, Chicago. 1928. Building Character. (May M.A.) 21.

So also the term "adjusted child" is used without careful definition.[2] Judd[3] uses the concept of "growth" with adulthood as the standard of judgment. This position is also adopted by Williams.[4] Boorman, however, looks upon normal as a balance between under-organization of personality and over-organization of personality.[5] These definitions are all valuable, and they do not necessarily conflict. They are, however, partial statements which need to suplement each other.

Life depends upon the continued processes of growth. Complete adulthood may be the measure of the end product of that process but certainly is not the standard during growth, for adulthood is measured in terms of outgrowth of infantile reactions.[6] There is a different standard at each stage of development which can only be arrived at geneticly.[7] That which is normal in the child if it survives into adulthood is distinctly pathological,[8] and vice versa, that which is normal in the adult if it appears prematurely is pathological.

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2. Burnham, W. H. The Normal Mind. 27.
3. Judd, C. H. Psychology of Secondary Education. 13.
4. Williams, F. E. Adolescence. Chapter I.
5. Boorman, W. R. Developing Personality in Boys. 88.
6. Williams, F. E. loc. cit.
7. Burnham, W. H. The Normal Mind. 667.
8. Burnham, W. H. loc. cit.

Growth, then, keeping in mind the genetic point of view, is measured by widening circles of capacity for adjustment.

The word adjustment carries with it the ideas of co-ordination of function and purpose summed up in the term 'integration'. It would be useful to adopt Burnham's statement of the matter. "The evidence is conclusive that integration is the essential characteristic of the normal mind."[9] But one must also bear in mind his warning that there is danger that this idea shall become a 'counsel of perfection', for he continues, "everyone is lacking in the necessary integration of the personality,.....the normal mind is not one that is perfectly integrated and free from defects or arrests in development.....but rather it is a mind that can compensate for its defects and weaknesses, that can correct its own errors and is able to control its own pathological tendencies, in a single word a mind that can function normally under ordinary conditions."[10]

'Normal' then will refer to that practical integration of personality which is essential to growth and adjustment, and deviates from this practical norm shall be regarded as not possessing a desirable personality development.

For the individual, all adjustments to life are made

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9. Burnham W. H. The Normal Mind. 53.

10. ibid. 54-55.

by and through a physical organism, in response to specific and identifiable situations which make up the environment, in the light of accumulated past experience and the dominant urges, motives, purposes or life plan by which the individual operates. For convenience these three phases of adjustment and the determing factors are divided under three headings:- Physiological factors, Sociological factors and Psychological factors.

B. The Physiological Factors.

"The first step in studying character is analysis of the physical make-up," says Myerson.[11] To this analysis Physiology and its related fields, Zoology, Genetics, Medicine, Endocrinology, etc., have made valuable contributions by providing the techniques of investigating the bearing of physical factors on personality. The techniques themselves are largely useful only to the specialist, but the findings are of real importance even to the layman.

Not all of the findings are new. Some of them confirm scientifically what observant mothers have long known. Science has now confirmed the fact that hunger, poor diet, fatigue, incorrect sleeping habits, minor ailments, physical defects, such as those of the teeth, eyes or throat have a determining effect on the personality of the child.[12]

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11. Myerson, A. The Foundations of Personality. 23.

12. Martin, H. Formative Factors in Character. Chapter IV.

"The rhythm of sleep and the rhythm of food indicate clearly that what nature puts first, man cannot put last."[13]

The child who is unable to meet the ordinary situations of his environment without irritation may be tired, poorly fed, or suffering from a remediable physical defect, so close is the dependence of the personality upon the physiological factors of life.

"If character involves control of emotions, firmness of purpose, cheerfulness of outlook, and vigor of thought and memory, then the tired man, worn out by work or a long vigil, is a changed character."[14]

One might grant all that has been said without grasping the deeper significance of the fact that the basis of all these changes is chemical. There is, scientifically founded, a 'Chemistry of Character'. "There is plenty of chemical proof for this thesis. Men have from time immemorial 'put things in their bellies to steal their brains away'.....Ethyl Alcohol has been an artificial basis of goodfellowship the world over, as well as furnishing a fair share of tragedy, misery and humor. This is because when ingested in any amount its absorption produces changes in the flow of thought, attitude toward life, moods, emotions, purposes, conduct, - in a word, in the whole character."[15]

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13. Midwest Conference on Parent Education, Proceedings, Chicago. 1928. (Mateer, F.) Building Character. 68.

14. Myerson, A. The Foundations of Personality. 17.

15. ibid. 19.

Not all the chemical elements which affect character are foreign to the body. The human anatomy has a most elaborate chemical manufacturing system. This process is principally the task of glands. The ductless glands, called the endocrines, secrete chemical substances into the blood stream which are of utmost importance in determing the nature of the personality. "Every individual, from the time he is born till the times he dies is under the influence of these elements, (gland secretions) some having to do with the development of physical characteristics of the body, some with the nervous system, mind and character."[16]

It is not within the province of this thesis to discuss at any length the function of the endocrine system; enough non-technical material is now available so that there is no longer any reason for the informed religious worker to be without a working familiarity with the general symptoms of glandular disorder.[17]

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16. Myerson, A. The Foundations of Personality. 13.

17. Works most helpful to me were:-

Berman, L. The Glands Regulating Personality, 1928.

_____ The Personal Equation, 1925.

Midwest Conference on Parent Education, Proceedings, Chicago. 1928. (Mateer, F.) Building Character. 86ff.

Myerson, A. The Foundations of Personality. 1927.

Timme, W. Lectures on Endocrinology. (Technical), 1924.

It may be well, however, to give a few examples of the characteristic effects of glandular disturbance. All glands may become abnormal either by under activity or by over activity, and there are frequently very distinctive personality concomitants when the glands fail to function properly. To illustrate:

The thyroid gland is located in the neck, near the larnyx. Thyroxin, the substance secreted by the gland can be made synthetically or recovered from sheep, and administered intravenously to such persons as are deficient in thyroxin output. "Nothing can be more convincing of the existence of a chemistry of character and personality than to follow the transformations in a series of cases of thyroid deficiency at different ages when thyroxin is administered. There is the change from the repulsive gargoyle of the coarse-haired, thick minded, dumb, drooling, imbecile (cretin) to the silken-haired, smiling, intelligent and educable child; there is the change from the slow, phlegmatic boy to the ceaselessly active, playful, sharp youngster; there is the change from the woman who finds herself being overwhelmed by a curious lassitude and drowsiness while she is losing her memory and becoming melancholy, into a woman who is again her active, keen self."[18]

The symptoms of deficiency are in proportion to the deviation of the glandular function from normal. A mild

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18. Berman, L. The Personal Equation. 56ff.

form of thyroid deficiency is described by Dr. Mateer, "the child's system often slows down 30, 40 or 50 per cent with seemingly very mild thyroid disturbance. He gets a dulling of the feeling tone that accompanies his experiences. For-instance, he accomplishes fewer tasks in a school morning; he.....is not a self-starter. He is the one to whom the kindergarden teacher must say, 'Go ahead, Johnny, that's fine. Hurry up! Everybody else is almost done'. Sometimes the 'dormant child' may need fifteen, twenty or thirty such promptings in the course of a morning."[19]

Over active thyroid produces the opposite type. Such a child is restless, ceaselessly active in body and mind; a typically nervous child, thin, sleepless, constantly worrying, anticipating troubles as well as worrying over present difficulties.[20]

The Thymus, located near the heart, regulates the continuance of childhood and the changes at puberty. "The mental picture presented by persons in the subinvoluted thymic states is also of great importance, for their psychic make-up is analagous to their structural lack of differentiation. They remain childlike in character, self-centered, simple in mental processes, imitative, looking for care and protection, unfit for the cares and struggles of life, obstinate

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19. Midwest Conference on Parent Education, Proceedings, Chicago. 1928. (Mateer, F.) Building Character. 95.

20. Timme, W. Lectures on Endocrinology. 45ff,

and negativistic. If, however, gland activity is compensated for they finally achieve complete maturity and may be among the brightest and most intelligent in the community."[21]

On the other hand the involution of the thymus produces a type that are precocious, easily angered and resentful. "They are cruel and show little inhibition, never mature, always adolescent, impulsive, unreasoning, unrestrained, hot-headed, often pathological liars."[22]

Under-activity of the adrenal gland produces an individual who "easily succumbs to shock, fears, crisis, or exercise. He is often the victim of psychoneurotic fears."[23]

The pituitary gland, lying at the base of the brain, has been called the regulator of organic rhythms.[24] When underactive it results in "increased bodily weight, lowered bodily temperature, sluggish mentality and diminution of sexual activities and interest..... The preadolescent boy presents temperment so different from his fellows' that he can only, with much difficulty, get along with these in play. He cries easily, is apt to be cowardly, is often a pathological liar, a kleptomaniac, and unmoral."[25]

Over-active pituitary glands are not particularly

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21. Timme, W. Lectures on Endocrinology. 16.

22. ibid. 17.

23. ibid. 59.

24. Berman, L. Glands Regulating Personality. 66.

25. Timme, W. Lectures on Endocrinology. ad lib. 70-90

undesirable. They produce a preadolescent who is aggressive, pugnacious, selfcontained, capable, to an unusual degree, of self restraint, calculating, poised, with a precocious capacity to control situations and others."[26]

It is clear that "lack of glandular equipment at any stage of development predetermines the individual to failure of adjustment."[27] It is sufficient to recognize that there are physiological limitations to character, and therefore that the maladjusted child, all the way from the delinquent or moron to the mildly eratic or irritable child, may not be the result of poor educational methods but of physiological incapacity for normal behavior; and that such defects may be remedied or compensated for by proper medical care.

This is not the place to enter into a discussion of the hereditary nature of character. May points out that the only demonstrable heredity is that of structure,[28] while Myerson insists that "the capacities for character are transmitted together with other qualities as a part of heredity."[29] Timme reproduces a table on the inheritance of endocrinopathic characteristics. It emphasizes the varied abnormalities which result from compensatory development of glands, and clearly

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26. ibid. 74-75

27. ibid. 2.

28. Midwest Conference on Parent Education, Proceedings, Chicago. 1928. (May, M. A.) Building Character. 17.

29. Myerson, A. The Foundations of Personality. 23.

shows that as a whole endocrine disturbances are inheritable according to Mendell's Law.[30] This evidence plus the apparent physical basis of character lends weight to the idea that atleast the physiological limits of personality are determined by heredity.

C. Sociological Factors.

Within the limits physiologically determined, personality is modifiable. The factors which effect his modification are classed as environmental.

The very use of the terms adjusted and maladjusted, imply the existence of something to which the individual is to be adjusted. While attention has been given to the human physical equipment for making adjustments, the way in which experiences modify that equipment has not been considered. The classical experiment with Pavlov's dog indicated the extreme sensitiveness of the physical mechanism to the environment. The organism develops habitual ways of reacting to situations in the environment. It meets new situations with "trial and error tactics," or by deliberation, (mental trial and error) or according to some dominant urge, motive, purpose or life plan, according to the capacity of the organism and its degree of maturity and integration. At all events the situation, as it appears to the individual, is the determing factor.

Personality was defined as the role of the individual

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30. Timme, W. Lectures on Endocrinology. 114-115.

in his social and cosmic relationships. That is, personality is "a process, not a status."[31] It is the individual in action in a process of inter-relation with other individuals and groups. That is personality is chiefly concerned with social situations. We have accordingly come to label these social situations 'good' or 'bad' as they promote or arrest the integration of personality.

It used to be thought an easy matter to determine the difference between a good and a bad environment.[32] Bad companions, adject poverty, drunkenness, broken homes, etc., were easily recognized by most persons. It is now evident however, that such standards, while valuable, are wholly inadequate. A home may have ample means, be situated in a 'good neighborhood', the parents may be sobor, law-abiding citizens, and still provide a 'bad' environment for a child.[33]

Sociology, and its allied fields, criminology, social welfare work, mental hygiene, etc., have contributed the technique for the study of the environmental factors in individual adjustment. The principle method is called case study or the case history method. It is not a 'cut and dried' procedure but proceeds on the basis of interview and observation in order to secure "a complete picture of the individual in respect to both his present status and history.....

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31. Coe, G. A. What is Christian Education? 100.

32. Groves, E. R. The Drifting Home. 135.

33. Van Waters, M. Parents on Probation. 72-75

The case study method has the advantage of being concrete and synthetic. It not only presents a cross-section of the status of personality at any given moment, but it also gives an historic or longitudinal picture. It is the most satisfactory method of individual diagnosis which we have. Its disadvantages and limitations are that it lacks quantitative precision.[34] These are overcome by the use of pyschological tests to which reference will be made in the next section of this thesis.[35]

The Case study method recognizes the inter-relatedness of all environmental factors. Much sociology is content to base its evaluation of environment on objective data. The case study method, through its technique of interview, seeks out the subjective factors as well.

Let us pause for just a moment on the objective environmental factors before passing on to the subjective factors. Our intention is not to minimize the former but rather to emphasize the latter, which are in grave danger of being overlooked by the usual religious worker.

There is a definite correlation between certain social conditions and delinquency. In studying the home conditions of delinquents, Bogardus found that the broken or unfit home of one type or another was a leading factor in the majority

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34. Midwest Conference on Parent Education, Proceedings, Chicago. 1928. (May, M. A.) Building Character. 8-9.

35. See page 51.

of cases. "There are several types of broken or unfit homes, namely (1) the home entered by death, (2) the home in which the parents have separated or divorced, (3) the home in which prolonged poverty or pauperism exists, (4) the home that is undermined by the extended sickness of the wage-earner, (5) the home that is characterized by shiftlessness and incapacity, and (6) the immigrant home where the parents, in trying to adjust themselves to the strange American environment, have lost control of the children."[36] Cyril Burt, studying the delinquent in England arrived at similar conclusions. He classes bad companions as a major factor in delinquency,[37] and defective discipline, defective family relationships, poverty, and dependence upon charity as among the most important contributing factors.[38]

However, the objective situation may favor delinquency, the determining factor is not the objective situation but the subjective attitude toward the situation adopted by the individual. Good and bad environment must be measured in the last analysis by the response which the individual makes toward it. If the response to a situation is such as to promote the growth or integration of the personality, then for that individual the environment is 'good'; if the reverse is true and growth is arrested, then the situation is 'bad'.

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36. Bogardus, E. S. Essentials of Social Psychology. 60.

37. Burt, C. The Young Delinquent. 172.

38. ibid. 405-6

All environment is thus bi-polar in its possible effect. To deny this is to insist on the absolute determinism of the environment. Coe says, "There is no end to the kinds of experience that can contribute to the growth of personality. On the other hand, growth can be arrested in and through any kind of experience."[39] Who knows but that the conditions of Jesus' home town were anything but favorable to the development of an integrated personality. The cynicism which underlay the pointed question, "Can any good come out of Nazareth?" implied that such surroundings utterly damned the individual who had to live in them, yet from that unfavorable environment, came the most perfect individual in history. The aim of much religious effort is to aid in producing persons who are more like him in spite of the environment.

Dr. Adler, out of the experiences of his guidance clinics in Vienna, has clearly demonstrated the subjective role that feelings of inferiority play in determining conduct and personality.[40] Some of the factors which create a subjectively bad environment are suggested by Dr. Van Waters' in her "Parents on Probation" under the heading 'Nineteen ways of being a bad Parent'.[41] Among them we find the following:-

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39. Coe, G. A. What is Christian Education? 103.

40. See Adler, A. et al. Guiding the Child. Greenberg 1930.

41. Van Waters, M. Parents on Probation. Chapter IV.

"A parent is bad if he is not oriented in the modern world.....or who makes a faulty characterization of the child,....or who has a warped view of authority and is thereby unable to make use of social resources,....or who permits the family atmosphere to become infected with his own inferiority complex,....or who will not let a child grow up,.... or who does all the talking, thinking, making all the decisions, meets all the issues and exercises perpetual supervision for the child.....etc."[41]

A partial attempt to classify such situations into groups would result in something like the following:-

(1) Those situations are bad which prevent the child (individual) from initiating any action, choices, forming opinions, or making independent judgments. Such situations usually arise with prolonged illness, pampering parents, or their opposite, domineering parents, "formal discipline" schools, etc.

(2) Those situations are bad where there is failure to recognize the individual's worth, capacities, relative importance, as in the cases of unwanted children, neglected, or deserted children, where another child is the favorite, or where failure or delinquency is taken for granted.

(3) Those situations are bad which make the world appear highly inconsistent or irrational. Quarrelsome families, neurotic parents, religious fanaticism, wildly fluctuating economic status of the family, living above means followed

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41. ibid. loc. cit.

by poverty and deprivation, or loss of loved ones by death all produce a serious feeling of insecurity.

(4) Those situations are bad which call for divided loyalties, or which provide no secure place for the expression or sublimation of loyalties. Such situations arise when parents are out of touch with the world in which they live, either because of nationality, orthodoxy, economic status, social disgrace or lack of education. They also arise when there is a conflict between the teachings of the school and the faith which the individual professes, or when the standards of a group to which the individual belongs conflict with the standards of another group to which he also belongs.

For this reason it is necessary for us to consider the way in which the individual is related to the various social groups with which he comes in contact. If diagramed the usual conception would be represented with a series of concentric circles. (See figure 1.) The concentric circles represent relatively closer or more remote contacts, loyalties, adhesion and relationships.

The fundamental fallacy in this mode of thinking is that it regards social environment as homogeneous. It regards the identification or relation of the individual to these groups as static or constant. They are neither! At one moment he may be identified with the group, at another

Figure 1. A Diagramatic Representation of the usual conception of the relationship of the Individual to his Social Environment.

moment opposed to it. The representation as diagramed in figure 2 has made clearer thinking possible, for the writer at least.

In getting the situation from the subject's point of view it is necessary to discover whether he regards himself as an individual or a member of a group. Is he thinking I or we? Does he regard another person as an individual or as a member of a group? Does he think he or they? These

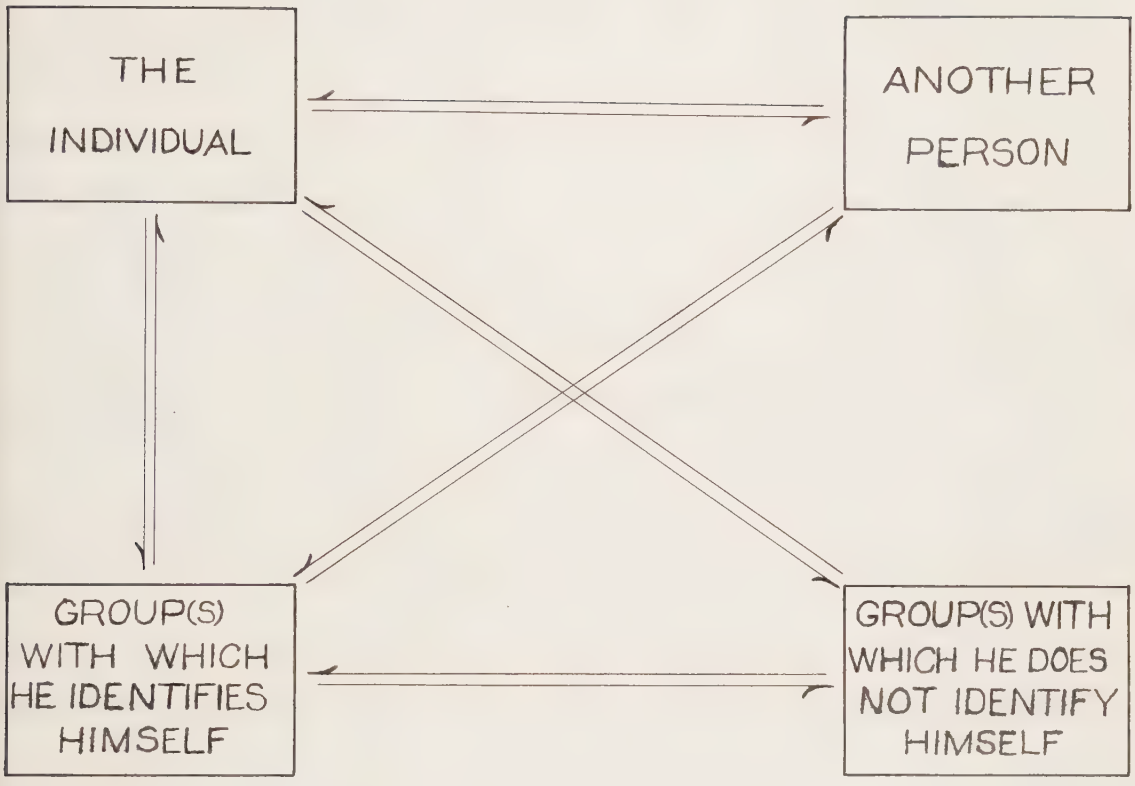

Figure 2. A Diagramatic Representation of an Individual's Social Relationships.

identifications change with shifting situations. Soares illustrates the point well:- "We belong to many groups, each of which has its own traditions, folkways, mores and customs; each of which expects from us conformity, and exercises such discipline as it may upon those who violate its practice. In adult life a man belongs to his family, to his business, to political organizations, to the church, and to various associations and societies. (Bernard lists sixty two..... to which one may belong during life. Introduction to Social

Psychology, 418ff.) It is very difficult to be the same kind of man in all of these, for they exert upon him very different stimuli. If his family is a happy one it calls forth his expansive and generous responses..... His business may be exacting, complicated by labor disputes and the rivalry of competitors. In this range of his life he may be hard, unforgiving, arbitrary and unscrupulous. He is anxious to have a standing in politics, so he is hand-in-glove with the leaders of the machine, winking at corruption, securing favors.....(etc.) He is a good fellow at the club, telling questionable stories and allowing himself indulgences which promote his popularity. He is an earnest churchman, believing in God, in prayer, in worship, and in religion as the ultimate solvent of all human ills. He supports it generously, serves on its Official Board, and is often a speaker at conventions.

".....Belonging to many groups he is a different man in each group according to its customs and demands. .....He may sometimes wish that he could bring all his conduct to the level of his best self. Yet the difference of the demands of the different groups will tend to modify these feelings. The unification of life is very difficult; few people are completely successful in the achievement. Many are quite unconscious of any such necessity, and as they pass from one 'Rome' to another they do what each particular set of 'Romans' do.

"If this is so largely the case with adults, far more

must it be with children."[42]

The power of folk-ways to influence conduct needs no further emphasis. There is much available literature on the subject and a knowledge of the principles involved can well be assumed.[43]

D. Psychological Factors.

It is clear that since the determinative factors of environment are subjective, consideration of the matter cannot be concluded without getting into the field of psychology. The psychic is the bridge between the organism and its environment. As such it cannot be limited to the rational or conscious. One end of this bridge rests on the physical side and is called Behaviorism; the other end of the bridge rests on the social side and is called psychoanalysis. In between are the other branches of psychology, each contributing its part to the whole. Who would be so narrow as to insist that only one end of the bridge had any value because without it the rest of the bridge would be useless, - or that one end was the whole bridge? Yet this seems to be exactly the position of some psychologists. Their segment,

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42. Soares, T. G. Religious Education. 73-75.

43. See Bernard, L. I. Introduction to Social Psychology. 1926.
Sumner, W. G. Folkways. 1911.
Hartshorne and May. Studies in Deceit. 313-338.
_____ Religious Education, May, 1927.
This study shows a correction, r.=.80 between individual

they seem to think, is not only the most important but it is the whole bridge. Of course if one cannot agree with this he is committed to an eclectic system. He will gather such materials from each system as will best serve to explain the facts of experience. Such an eclectic basis has proved desirable fro this study.

Since the psychological processes seem to depend upon a physical basis, it is best to begin at that point. The child is born with a neural system, capable of receiving stimuli and with a few organized systems of responses, called instincts.[44] This native equipment is at once modified by experience, the formation of habits, the organization of responses, the grouping of experiences, all of which we call learning. The principles underlying the selection of that which is retained or discarded by the organism are called the laws of learning. These are, as generally listed, the Laws of Readiness, Satisfaction and annoyance, Use and disuse, Intensity and repetition, and Association (including the conditioned reflex).[45]

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conduct and group standards.

Martin, H. Formative Factors in Character. Chapter IX.

44. "Any form of behavior may be said to be instinctive which is (a) present at birth, (b) is universal, (c) appears spontaneously.....coupled with a rather definite neural pattern." Boorman, W. R. Developing Personality in Boys. 7.

45. Kilpatrick, W. H. Foundation of Method. 29ff.

But the individual is not only receptive, he is also assertive. It is this assertiveness that demands our attention. Without it the individual is unsocial, with too much of it he is anti-social. True adjustment requires capacity to adopt the active voice or the passive voice, as the integration of purposes demands. The discovery of urges, motives and purposes has been the task of psychoanalysis. These are deeply embedded, so all-pervasive, so subtly present in the assertiveness and passivity of the individual that the discoverers of their mechanisms thought it necessary to posit a subconscious or a co-conscious to house them.

Agreement as to the classification of these urges, motives, purposes, mechanisms, or whatever they may be called, has not been reached. A brief sketch of the major schools of psychoanalytical thought and behaviorism should prove helpful.

1. Behaviorism.

Behaviorism does not belong to the psychoanalytical schools, but one of the major movements of personality readjustment in America is based upon its tenets.

The basis of the Behavioristic school is the S-R bond theory. It has insisted on primacy of habit and the "conditioning" of conduct which takes place early in the lives of all children. A simple statement of its position, stated briefly, is this:

An original stimulus (S_1) will call forth a simple response

(R_1) which would be diagramed like this,

S_1 -------- R_1

sight of toy -------- reaching for toy.

another stimulus (S_2) will call forth another response (R_2) which is represented the same way,

S_2 -------- R_2

loud noise -------- crying (fear response)

but if S_1 and S_2 occur simultaneously or in conjunction they will call forth the stronger response.

(sight of toy) S_1)
(loud noise) S_2)-------- R_2crying (fear response)

thereafter the stimulus S_1 may call forth the response R_2. If it does the response issaid to be a conditioned response. In complex situations there may be multiple responses R_3,-R_4,-,-, to R_n. The tracing of such complicated series is no small or easy task. Stimuli may be conditioned either favorably or unfavorably. Healy summarizes the facts as follows:

"In the beginning, certain stimuli produce certain responses. These native responses, called unconditioned, are the starting point for the upbuilding of complicated conditioned habit patterns.....

"This principle of conditioning seems to explain much of the conduct of children -- their attitudes, interests, and actions. The conduct once established can be modified

by the processes of reconditioning, i.e., by replacing an old association with a different one, usually accomplished by forming new association under conditions that are pleasurable..... Thus the child's emotions, attitudes and conduct are reconditioned.

"Most of the work which has been done in this field has dealt with fears of young children..... Yet the principles of conditioning would have wide applicability."[46]

Such an application has been made to educational procedure by Wm. Kilpatrick.[47] Terms such as "simultaneous" and "concomitant" learning describe in educational terms what the conditioned reflex described in psychological terminology. A brief explanation of his position is:-

The individual is not presented with a single stimulus at a time, but many stimuli, from which he selects that to which he will pay attention. The other stimuli are not discarded but remain as marginal stimuli. That is, - there is a focus of consciousness, and a marginal consciousness. The focus is not constant nor willfully controlled, but responds to the intensity of the stimuli and in accord with the 'readiness-to-act' (set) of the organism. Thus the marginal experiences connected with educational experience have a determining effect on the achievement, attitudes, emotions and actions of the pupils.

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46. Healy, Wm. etal. Reconstructing Behavior in Youth. 83-84.

47. Kilpatrick, Wm. Foundation of Method. Chapter V-VI.

It needs to be observed that the limitation of this position is that it regards the individual as in the passive voice. His actions are REactions. He is always responding to stimuli. The corresponding limitations of the psychoanalytical systems should also be noted. These result from regarding the individual only in the active voice. Too much of the doctrine of free will enters into such a conception. It regards all actions as the result of design or purpose, often tinged with the idea of deception. One can not help but believe that the truth lies in some kind of a synthesis of these two positions.

2. Freudian School.

In point of origin, the Freudian School antedates all the others, indeed it is most likely the father of them all. It would be wholly impossible to present any but the most outstanding of the principles of this school which may be applied to child training. All that can be included here is a brief catalogue of the most significant ones, referring the reader to some of the numerous available works for the full statement.[48]

Among the most important are Repressions and Conflicts. The former occur when, through injudicious counsel or pernicious influences, the child gets the idea "that his thoughts,

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48. Freud, S. Psychoanalysis, 1920.
_____, Art on. Psychoanalysis, Freudian School, Encyclopedia Britannica,(14th Ed.) Vol. 18.

and emotions are so bad that they must, if possible, be thrust out of consciousness." Such efforts at repression result in 'conflict'. Apparently this has some of the significance of Paul's experience of the war between the law that was in his mind and the law that was in his members. A. T. Boisen speaks rather caustically of the religious side of these conflicts. "It has been my view that the functional group of mental disorders are of peculiar interest to the religious worker. According to this view, they are disorders of the emotion and volition, of beliefs and attitudes, rooted in the age-old conflict which the Apostle Paul so vividly describes; the conflict between the law that is in our minds and that which is within our members. Such conflicts, when they result happily, as in the case of Augustine, George Fox and Bunyan, we recognize as religious experience. When they result unhappily, we send the sufferer to a hospital for the mentally ill and call him insane."[49]

The causing of repressions and conflict is one of the major faults of the Protestant Church. It is caused by a "perfectionist attitude" on the part of religious leaders, teachers, ministers and parents. Normal development is more possible when the worker or parent "does not see too steadily

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Healy, Wm. The Individual Delinquent.
Mental Conflicts and Misconduct, 1916.

49. Boisen, A. T. "Theological Education Via the Clinic"
Religious Education, Vol. XXV. 3. March, 1930.

all of the child's flaws and does not urge him too strongly or too constantly toward perfection."[50] The demand for perfection usually can be recognized as such a seeking of the parent for self-satisfaction that he easily becomes forgetful of the child's limitations. Quite obviously this problem demands more attention than can be given at this point.

Rationalization and Defence Mechanisms. Rationalization is the term given to the mental process of manufacturing reasons for actions or attitudes, the real reasons for which are either hidden or not altogether recognized. It belongs to the larger class of defence mechanisms. A defence mechanism is any act or attitude by which an individual saves himself from emotional distress. In this same class are types of behavior which are labeled "Wish thinking", a sort of glorified day-dreaming, and "flight from reality" which is also imaginative in nature.

Identification and Projection. Much conduct toward individuals (especially teachers) is determined by the identification of one individual with another who is strongly liked, disliked or associated with some other strong emotion, although the second individual has done nothing to merit such a reaction. This seems to be a psychoanalytical explanation of conditioned behavior. Projection is the term used to describe the projection of the subject's attitude, problem or emotion to some other individual. Thus the child

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50. Healy, Wm. et al. "Reconstructing Behavior in Youth." 101.

that steals may sincerely and intensely accuse some other person of being a thief. It is a common experience for the person who feels himself succumbing to a nervous breakdown to accuse his friends or relatives of being "crazy."

Freud's explanation of Libido satisfaction will not be detailedhere because Adler's concept of the Inferiority Complex[51] is a more valuable treatment of the problem.

3. Jung's View.

The Jung School is responsible for the distinction between Introvert and Extravert types. "Although most persons represent a mixture of the two types yet the main distinctions outlined by Jung can be clearly distinguished. The extravert is the objective type, interested in outside matters, in companionship, in many of life's more active aspects. The extravert is so busy with the world that he finds little time for paying attention to his own inner mental life. The introvert on the other hand, is more solitary, indulges more in day dreams, is more subjective and thoughtful."[52]

Thus where alternate reactions to a situation are possible, one may react according to either the extravert type or the introvert type. Attempts have been made to classify behavior on this scale. The following are typical introvert characteristics: "He blushes easily, is self conscious; Avoids all occasions for talking before crowds, finds it

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51. See page 40.

52. Healy, Wm. et al. Reconstructing Behavior in Youth. 105.

difficult to express himself in public; Prefers to work alone rather than with people; Turns his attentions inward; Limits acquaintances to very few; Is meticulous about his person, extremely conservative about his dress and painstaking about his personal property."[53]

Overstreet thinks that it would be better to use the terms Contractive and Expansive in place of Introvert and Extravert. He says, ".....Jung's division into extraverts and introverts has reference to the kind of objects which the individual inherently of natively favors..... Our contractive-expansive distinction, on the other hand, has reference to the area and the movement of the individual's interests, whether it is narrowly constricted, centered in himself, moving towards himself, or widely ranging and moving towards interests outside himself."[54]

4. Adler's School.

Alfred Adler, of Vienna, is father of the school of Individual psychology. Educators are indebted to him for the application of psychoanalytical principles to the guidance of children. His central principle is called the inferiority complex. The feeling of inferiority may rest on physical or social bases and while it is usually subconscious it results in all sorts of odd or anti-social

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53. Freyd, Max. Readings in Abnormal Psychology. 657ff.

54. Overstreet, H. A. About Ourselves. 147. See also Chapter X.

behavior, which is the result of attempts at compensation for feeling inferior. Feelings of inferiority result from failure to get desired recognition or response. They also result from being in an unfavorable position in the "family constellation."

"Both Adler and his associates have had much to say concerning the drawbacks of the only child, the spoiled child, the unwanted child, as well as concerning the disadvantageous position of the oldest and the youngest child. The characteristics likely to be developed by each of these are supposedly unfortunate."[55]

Any situation, wherever it arises, that makes the child feel unsuccessful and inferior is likely to result in overcompensation, boastfulness, escape to disease, anti-social conduct or the formation of habits; such as nail-biting, enuresis, masturbation or stuttering.[56]

5. Thomas' View.

One school yet remains. It is the newest of the five and is setforth in Thomas' book entitled, The Unadjusted Girl. The same theory is to be found applied by Boorman in his Developing Personality in Boys. The basic idea is that life is governed by Fundamental wishes, the frustration of which results in unwholesome outlets for satisfaction. There are four such wishes. These tell their own story.

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55. Healy, Wm. Reconstructing the Behavior of Youth, 92.

56. Adler, A. et al. Guiding the Child. ad lib.

They are (1) The desire for Recognition, (2) The desire for Response, (3) The desire for Security, and (4) The desire for New Experience.

E. Summary.

This brief survey of the factors which determine character has been included for the purpose of showing how deep-rooted misconduct may be. The following example from a case study will illustrate this fact in a very simple instance:-

John, age 11, Low 5th grade, White American, High I.Q.

Problem. Disorderly during Worship Service in Junior department. Interrupted with remarks, did not participate in singing or responsive readings. Kicked empty chair in front of him. Wanted to go out during prayer for a drink, when refused permission he began skuffing his feet on the floor. After prayer was over he was given permission to get a drink. Once outside the door he began to mock the soprano voice of the superintendent.

Factors Involved. Physical. John had been ill with a "heart murmur" which caused him to be bed-fast for two years. He is not able to do the usual athletic performances of boys of his age. He is near sighted, requiring rather heavy glasses for correction of vision. (There are other factors not important here).

Social. Because of his illness his mother has pampered him. He does not compare favorably in the eyes of the family

with the performance of a brother 18 months younger, in school or in matters of general "disposition." He cannot compete with the boys of his age, or even younger, in athletics. He is one year retarded in school, and in certain subjects below average even in this grade. This is not due to low intelligence. He has a high I.Q. according to his teacher, who, of course, would not reveal the figure. (A violation of school regulations). His father says, "I don't understand John, I get so mad at the way he acts, he's got better sense but he doesn't use it."

Psychological Factors. John feels inferior to his brother, to his school mates, and to himself, (his ideal). He feels inferior because he is sickly, he cannot compete against them physically, play their games, do their stunts, or even keep well. He feels socially inferior because he is retarded in school, "big for his class" etc., also because his father gets angry with him for his failures. He gets some compensation in his mother's pampering, and his demands to her are usually granted at once. He thus avoids many situations which are unpleasant to him.

Application to Behavior Problem. One might have said of John, as the superintendent of the Junior department did say, "He is a bad boy, he likes to disturb the service, he does it deliberately." But that would not help him.

First, it was discovered that John did not have his glasses on this particular Sunday; he has a habit of forgetting them, which probably is a way of avoiding participation

which he does not like. He is at that period in his development when his voice is "changing." He is unable to sing, and because of his eye defects he does not like to read. Without his glasses he has an excuse not to do either.

Because he felt himself unable to compete on the basis of achievement he had developed a method of securing recognition through interrupting the planned order of the service by making remarks, usually questions which called for explanation to be made to him, or requests for special privilege. Failing in this he resorted to disruptive conduct which the teacher or leader could not overlook. He would always answer "I don't know" to questions regarding proper conduct. First, because it might get a special explanation for his benefit, and second, because he did not wish to criticize his own conduct even to himself because he knew it was not proper. This argues for the compulsive nature of his misconduct, caused by physical, social and psychological factors.

The manner in which such cases are diagnosed and treated is to be the burden of the following sections.

Chapter III.

Methods of Diagnosis of the Causes of Maladjustment.

The more the movement for the treatment of the maladjusted child grows the more insistant is the demand that it be done by specialists. It is thoroughly consistent with the demand for specialization in other fields from surgery to beauty-parlor operators. Much damage can be done by the unskillful handling of childrens' problems. The proper handling of childrens' problems is not only a science but an art. There are too few who understand the science involved and even fewer who have acquired the art of dealing with problem of readjusting personality. An ideal situation would be that in which every child might have the service of a specialist if he required it. That ideal has not been realized in medicine and only approximated in education. By specialist is meant one who has sufficient knowledge of the factors involved to make their service to maladjusted children practical. At present it might well include all those who are capable and willing to seriously study child guidance, both as a science and as an art. Potentially at least this group should include every school teacher and most professional religious workers.[1] With all the machinery

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1. There is a movement in America to limit the professional practice to those who have an "M.D." If it is successful it will seriously handicap the progress of education.

of the school for determining the qualifications of its teachers or providing specialists to do particular tasks, they may be years in meeting this vision. As for the organized church, one would have to be an optimist of particularly high order to hope for any general infusion of the case study method into its program. Yet the scientific approach is being made in a few isolated places;[2] it is being talked about and written about in the religious press and it may be that the proposal of a technique beyond the present reach of knowledge and training of the usual pastor may still be more widely applicable than has here-to-fore been recognized.

The minimum function of the religious worker is to be so personally interested in the group of boys and girls committed to his spiritual guidance that he is able to recognize those who need special attention. Almost anyone ought to be able to discover those children who are not getting along socially. Beyond that the pastor, teacher or club leader can proceed only so far as his knowledge permits.

. A. Case History Method.

The first step is to gather the facts for a Case History. The governing principle is to get all the information

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2. The three best known experiments are those by the Pittsburg Council of Churches, Cass Memorial Methodist Church, Detroit, and Calvary Episcopal Church, New York.

that one can to form a complete history. The piecing together of information lifts out a clear picture of the individual and his problem. There are simple cases as well as complex cases, and relatively less data is necessary for some cases than for others, however, one would still do well to err on the side of having too much information rather than too little.

A complete case study will contain not less than the following:- "The problem, (the reason for the child being examined) stated in concise terms; then the family history dealing first with the parents, then with other members of the child's immediate family; then with the grandparents and other relatives; then the past history (individual record) including his birth, early development, school life, social conduct, medical history, and other facts which might be significant."[3]

The value of the data contained in a Case History will depend to a large extent upon the objectivity of the record. A clear, uncolored, exact statement of what transpires in the life of the individual under study is more valuable than all the labels, opinions, or moralizing which the observer may read into the situation. To label a child bad, pugnacious, cowardly, unresponsive, etc., is relatively worthless without a detailed record of the situations upon which such judgments were based. The knowledge of child problems, of mental

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3. Brown and Patton. Psychiatric Studies of Problem Children.12.

deficiencies, and of those causative factors which must be searched for are of utmost importance in making satisfactory case studies. The scientific attitude, which suspends judgment until all the facts are in, is indispensable.

The Case History begins with the statement of the problem which sets forth the reason for the interview. This is recorded verbatim, if possible, from the statement of the person who presents the case, whether teacher, parent, friend or the person himself. "The problem may not be at all that which the parent or teacher believes it to be. In any case it is necessary to get their estimate of the causes and to learn their reason for considering the child a problem."[4] This statement constitutes "the problem." It is a statement of the immediate situation, not a summary of conclusions drawn from the case study.

Another important item in the Case History is a record of the family from which the individual comes. Its service is two fold, genetic and environmental.

Family history will often reveal similar or unusual characteristics in other members of the subject's family, and in neurotic cases the tendency may be traced in relatives. Opinions of one member of the family about the relative importance, success, failure or worth of other members are

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4. Brown and Patton. Psychiatric Study of Problem Children. 13.

frequently significant as indices to the goals and standards of the family, or as keys to family "skeletons." Their explanations of medical or psychological matters may indicate superstition or incorrect information. Brown and Patton advise the examiner to "invariably ascertain why such opinions are held."[5]

In the summary of the family history the racial extraction of the family, as well as the place of birth of each member should be stated. "The general social and cultural level of the family as estimated by the amount of general culture and education of the majority of ancestors (and relatives), the general economic and industrial level as estimated from the living conditions and ability to be self-supporting of a majority of ancestors should be recorded. The defects, diseases, behavior, disorders of parents and grandparents should be listed."[6]

In addition to the family history a more detailed record of the individual's life should be made. The things which may be significant are too numerous to detail here. The examiner should be guided by one of several good check lists. A splendid guide is that used by the University of California Institute of Child Welfare.[7]

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5. ibid. 14.

6. Brown and Patton. Psychiatric Study of Problem Children. 14-15.

7. See Appendix A.

A history of the individual will contain a chronological record of the significant facts of his life, including pre-natal influences, infancy record, schooling and school adjustments, family adjustments, general and particular asocial conduct, proficiencies or deficiencies, present and past medical record, especially endocrine function and Wasserman Test, and an account of behavior during the examination.

A large part of the Case History Record will contain an account of the interviews or consultations with the person, his parents, teacher or relatives. Significant parts of these conversations should be recorded as nearly verbatim as possible. Using the first person is a good device for keeping the account as intimate and real as possible. Also, generalizing is avoided. The account should read, "'I quarreled with Mary because she always danced with Jack,'" instead of, "he had trouble with a girl". It also prevents interpretations creeping into the record in advance of the completed analysis. One might write, "He shows homosexual interests" when the proper account should have been his statement, "'I saw a picture of three men in their gym suits, it inspired me, they looked so healthy. (pause) I wish I had more men friends.'"[8]

May has called attention to the fact that one of the shortcomings of the Case History method is that it lacks

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8. This is from a case record of a young man 22 years old.

quantitative measure.[9] This lack can be offset by the use of available psychological tests. These should always be included in the case study record. There is a significant correlation between delinquency and low intelligence.[10] Choice of tests depends entirely upon the situation. Available material is abundant,[11] but skill is usually required to administer the test, and it should be given by a person who has had sufficient experience.

The foregoing account of the records in a Case History may seem unnecessarily detailed. Indeed, they are for the vast majority of cases which the religious worker will be called upon to handle. However, knowledge of what an adequate record should contain will guide him in the choices of data which he will seek to gather, and in the records which he will want to keep. His departure from the full record should be a matter of choice and expediency rather than of ignorance. Adequate records of thousands of cases must be kept before a more accurate science can be built, and the complete records might be of scientific value if not of practical value to the worker himself. In simple cases sufficient

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9. See page 23.

10. Freeman, F. N. Mental Tests. Chapter XVI.

11. For lists of available tests see:

Freeman, F. N. Mental Tests. 180-190

Watson, G. B. Tests and Measurements in Religious Education. Chapter IV. 67-125.

data can be secured to give adequate treatment without all of the elaborate procedure outlined above.

B. The Interview.

The interview is the principle method of gathering data for Case Histories. No other method has yet been devised for gathering Case Histories because so much of their value depends upon the 'local color' given to the facts by the person being interviewed. Put another way, the interview is the door to the subjective as well as the objective. The subjective, it must always be remembered, is real to the person being counseled.

A number of questions are naturally asked concerning the technique of interview. Who should be present? Where should it take place? What constitutes a good interview? What is the proper attitude for the counselor? These will be considered in order.

The circumstances which give rise to the interview will naturally determine to some extent who will participate. If the individual presents his own case no one else need be included in the interview. If the case is presented by a parent or teacher the interview may usually begin with that one present, it being understood that he is to be permitted to leave after a short period. In the case of small children where the parent cannot well leave the room it should be fully understood that no one should answer for the child, prompt him, defend him, or blame him during the interview.[12]

Generally the presence of a third or fourth party is apt to be disconcerting.[13] In general the interview should be conducted under as normal conditions as possible. The presence of members of the family or the teacher may be revealing but not necessarily contribute to the success of the interview.

The place of interview will also be determined by circumstances. Most professional workers would think first of the office as the logical place for an interview because of the freedom which it affords from interruptions. The religious worker, after the example of Jesus, will see the advantage of interviews which take place in the home,[14] on the street corner, by the fireside, or in the out-of-doors on a hike. On the contrary, Adler thinks that the clinic is the most satisfactory place for interviews. The presence of a group of interested persons and the effect of a little formal procedure impress the child favorably with the serious consideration which his case is receiving, and instills confidence in the outcome. His willingness to cooperate is thereby assured. Adler does, however, often rely on observations made by coworkers who act as companions or tutors of these

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12. Brown and Patton. Psychiatric Study of Problem Children. 45.

13. Bogardus, E. Methods of Training Social Workers. 15.

14. Bogardus, E. ibid. 15, and Richmond, M. Social Diagnosis. 107-115.

children, observing them in informal situations as well.[15]

A good deal more is learned during the interview than what is said by the one being interviewed. General attitude, conduct and appearance are frequently more revealing than conversation. One should note the general bearing, attitude toward parent, teacher or examiner; the mode of speech, emotional state, motor activity; signs of agitation, such as drumming with the fingers, kicking with the feet, pulling at the clothing, biting the nails, etc, etc; stammering, loud talking, boldness, aggressiveness, argumentativeness, friendliness or unfriendliness; or retiring, depressed or babyish conduct. Such matters may be revealed while the interview is in progress and are often highly significant.[16]

The first interview is usually the most significant.[17] The 'success' of this first interview frequently determines whether there will be opportunity for further interviews if these are necessary. Success is usually measured by the degree to which the counselor secures the confidence and co-operation of the subject in helping to deal with his own problem. This is more easily done if the person seeks the interview himself, since confidence is implied in the very

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15. Adler, Alfred. Guiding the Child. 23ff.

16. Brown and Patton. Psychiatric Study of Problem Children. 48ff.

17. Richmond, M. Social Diagnosis. 104.

act. It is not possible in every case to secure at once this cooperation and confidence on the part of the child, but even negativism, while it is a serious handicap, is not necessarily an insurmountable barrier. Resistance is apt to be encountered at any point when the interviewer gets onto subjects which the person prefers to keep hidden. These are usually the sources of difficulty.

It is best to allow the conferee to take the lead in the interview as far as possible.[18] The examiner should avoid asking leading questions which might indicate approval or disapproval of the subject's statements, acts or attitudes. The examiner is getting facts, not passing judgment. In general the conference should be as free and friendly as possible. "Privacy, absence of hurry, frequent change of topic, with some deliberate plodding to ease the strain, particularly when 'irritation begins to adulterate the account' and yet through all a clear conception on the part of the interviewer that a certain goal must be reached; the slow, steady, gentle pressure toward that goal, - this in brief is our program," says Mrs. Richmond.[19]

The very interest of the examiner in establishing rapport with the person may defeat its own purpose. Forsyth points out the danger, "In ordinary practice the interviewer

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18. Brown and Patton. Psychiatric Study of Problem Children. 48.

19. Richmond, M. Social Diagnosis. 115.

takes the earliest opportunity to establish a friendly atmosphere; to impress the patient with his ability to help him,....relying on professional authority he will offer advice, and finally require strict obedience. Nothing could be more fatal than to carry this authority over into dealings with neurotics.

"In analysis the position is quite otherwise. Instead of attempting actively to create a friendly relationship the examiner accepts the atmosphere brought by the patient, and towards every change of feeling (and they will be numberless) he adopts a passive attitude: indeed to proffer friendliness in anyway is, with neurotics, likely to invite rebuff; and in the first encounter it will not be the examiner who scores the point.

"Similarly any skepticism on the part of the patient is not to be taken as inviting the examiner to dispel it. Any claim to professional authority, or still worse to infallibility, finds no place in analytical work;.... Most dangerous of all to expect a patient obediently to shelter behind the examiner's responsibility would traverse a fundamental principle of analysis which enjoins the exact contrary. The patient must always aim at holding himself responsible. He must never lean for support on the examiner. The analysts first duty is to be passive, not active."[20]

There is an antithesis here between two methods: one

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20. Forsyth, D. Technique of Psychoanalysis. 4ff.

is active, seeks those conditions necessary for success and directs the adjustment; the other is passive and leisurely. It directs the readjustment primarily by the fact that the nonresistant and passive attitudes throw the maladjusted behavior into sharp relief. Neither method will succeed if there is resistance toward the examiner. This means that utmost tact should be applied in contacting the individual for the first time. Those devices which will most naturally produce a friendly, cooperative atmosphere should not be amiss, such as: comfortable surroundings, chairs, pictures, fireplace etc., and a sympathetic, natural interest on the part of the examiner. These, it will be noted, are not active approaches.

A sharp distinction between examination and counseling is advisable, but not practical in all cases, particularly in religious work, since the relation between the religious worker and the person seeking counsel are seldom the same as that between the patient and the psychiatrist, psychologist, court social worker, or other professional worker in this field. People are conditioned in their approach to the clergy by the great influence of tradition, which affects not only the matters about which they seek aid, but the type of response which they expect from the minister. The great gap which exists between tradition and scientific method will have to be overcome by reeducation of the laity before the religious worker will be free to do a thoroughly scientific piece of work. Meanwhile there may be many occasions in which

giving of advice will be mixed with gathering Case History data, and the appeal to authority mixed with resting the burden of decisions on the person's own shoulders, even if these methods are not approved in the strictly scientific technique.

If, despite efforts to the contrary, this account seems to describe a formal procedure, that idea should be quickly dispelled. Informality and friendliness are its principle features. The formalities involved in the keeping of records should not enter into the interview. It is well if the person does not even know that records are kept.

In religious work, interviews that are significant may occur quite by chance, in the club-room, after the church school class, or any other place, and the significant facts learned in that chance conversation should not be lost for want of a record. However, for serious cases the treatment should not be left to the chance meeting. The able leader will 'make' an occasion when he can have sufficient opportunity to do his task thoroughly, even though it is apparently informal.

C. The Use of Forms.

There are many printed tests, forms and questionnaires which may be used to supplement a Case History or to furnish a basis for an interview. The number of such instruments is rapidly increasing, it being estimated that over a thousand

have been published to date in the United States.[21] In general these fall into two classes, although there is much overlaping. In the first group are those forms designed to measure the individual by some standard or norm, establishing a score. Such tests are those for intelligence, handedness, achievement, accuracy, responsiveness, etc. They are largely useful in dealing with problem cases only when used in connection with Case Histories.

The second group of forms are those which precede the interview, and furnish the examiner with some idea of the nature of the problems before the interview begins. They are not only time-savers for the examiner, but are apt to represent a more unguarded statement of individual's problems.

Three representative forms have been included in this study to illustrate the methods of approach applicable to children and parents, adolescents and adults.[22]

In dealing with children one is not apt to obtain a sufficient amount of data from the child to deal successfully with the case; it is necessary, therefore, that one have a guide for questioning the parent so as to cover most efficiently the most likely causes of childrens' disorders. Such a questionnaire is the one used by the Adlerian Clinics. It is called "Questionnaire for the Understanding and Treatment of Problem Children."[23] Many of the questions are "leading

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21. Estimated by E. W. Blakeman, in unpublished class lecture.

22. See Appendicis B, C, and D.

23. See Appendix B.

questions" and it does not seem advisable to use the printed form directly in dealing with the parent. It is apparently used as a guide by an assistant in a preliminary interview with the parent or teacher before the child is introduced into the conference. Such a form may be used freely in conversation, but it is better to have it as unobtrusive as possible. The same information can be gained better by orally framing the questions diplomatically.

The adolescent boy or girl is more aware of being maladjusted socially than is the child. He will present his own problem to a counselor and will usually cooperate enthusiasticly in solving it. Boorman has designed a series of suggestive questions called "The Quest of Life" which paves the way for the interview.[24]

The first three groups of questions deal with the simple social contacts of life, work, friends and groups. The next three open up the subjective side of the person's life. Serious conflict will show itself here, either in frank statement of the problem, or in over-compensation in the statementof the very opposite. The third group of questions deal with home, school and church. Miscellaneous material which the person considers important is covered by question 10. Number 11 gets at the person's wishes, ambitions and life-plan.

Caution should be exercised in securing life histories

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24. See Appendix C.

that no one becomes afraid that he will be despised or exposed.[25] That which is committed to writing, as in this case, is particularly to be guarded in such a way that it would never get into the hands of another. The elimination of names, for which Cutter numbers may be substituted, and the filing in locked cabinets are both necessary precautions. It might even be wise to destroy the original after it has served its purpose.

Association tests are one of the special techniques frequently employed by psychoanalysts of the Freudian School. A list of words, containing many that may be of particular significance to the person being examined, is read to the individual. He responds as quickly as possible with the first word suggested by the one read to him, as: water-wet, food-eat, moon-night, etc. Peculiar associations or hesitancy in making the response are keys to emotional disturbance.

A variation of this technique is the free-association test in which, starting with a single word the individual continues to follow a line of thought as far as it takes him, as:- home-mother-farm-cows-field-hills-road-city-job-boss-pay-bills-eat-rent-etc., etc. In this form the 'stops' are significant because they indicate a disruption of thought for some reason.

One of the most carefully worked out forms[26] employing

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25. Boorman, W. R. Developing Personality in Boys. 224.

26. See Appendix D.

this principle is that of L. B. Hillis, of Berkeley, California. It is particularly valuable as a method for getting at the mental problems of adults. The person taking the test writes rapidly approximately one hundred words of free-association. He afterwards indicates to which area of experience each word belongs by checking in the columns A,B,C,...J, etc. "A" for Home, "B" for Friends, "C" for Recreations, etc.[27] He also scores their emotional content on a ten point scale from very pleasant, as plus 5, to very unpleasant, as minus 5. The advantage of this scoring method is that a recapitulation of the scores given to words associated with any one of the areas of experience will indicate the proportionate amount of pleasant and unpleasant emotional content in that area. Where the test reveals tendencies in the mind to come to 'stops' in the unpleasant associations, these are regarded as particularly significant by the examiner.

In general the use of forms will depend greatly on the occasion and purpose of the interview. Too much dependence upon forms easily limits the freedom of the counselor in dealing with cases. The religious worker particularly needs to be able to approach cases without the use of forms, since much of the counseling will be under circumstances when the use of forms would be impossible. There should be no hesitancy, however, about using forms where they will materially aid in getting at the causes of maladjustment with greater efficiency.

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27. See page 131.

D. Summary.

Diagnosis of the causes of maladjustment is an individual problem. Each case presents its own peculiarities. Each requires individual attention. This makes it difficult to correlate corrective individual treatment with the characteristic social program of religious education. A child may be observed in group activities, but he must be diagnosed individually because of the subjective factors involved in complete diagnosis. No one can reveal how he thinks about certain persons or situations but himself.

Religious education has developed some very fine group methods, but these seem to be at the expense of understanding the individual. Until both the social emphasis and the individual emphasis are correlated religious education will fall short of its goal.

Chapter IV.

Treatment.

Quite obviously the nature of the cause of a disorder is the determining factor in the selection of appropriate treatment. The purpose of the examinations and interviews described in the preceding chapter was to determine the causes underlying maladjustment. These causes are of two general classes, physiological and psychological, the environmental being included in the psychological class for the purpose of treatment.

A. Physiological Causes.

The treatment of physiological causes are outside the field of the religious worker and are properly reserved for the practicing physician. Thus if the abnormal condition is suspected to have a physiological cause such as glandular under-activity, syphilis, defective organs, eyes, teeth, digestive system, or other functional disorder, the treatment properly belongs to a doctor. For this purpose the religious worker should have a close, sympathetic, cooperative relationship with a competent Christian physician to whom he may refer such cases. For years this kind of a relationship has quietly existed between priests of the Roman Catholic Church and doctors of the same faith. Advice to seek a Catholic physician is frequently given to penitents during the confessional. Concern on the part of the religious worker for the physical welfare of his people is given ample support in the

healing ministry of Jesus.

B. Psychological Causes.

Some disorders which appear to be physical may have a psychic origin. Conflicts and repressions may express themselves in functional disorders such as headaches, paralysis, deafness, indigestion, or some other functional disturbance.[1] In such cases, treatment of the body is treatment of the symptoms rather than the cause of the trouble. These and other psychological disorders may be treated by a competent religious worker in the course of his regular religious program. The methods will not be materially different from those employed in any psychopathic case. The discovery and removal of the cause of mental conflict is the sine qua non of successful treatment.

In the matter of 'cause' the attitude of the psychologist differs radically from that of the biologist. The biologist regards a nervous breakdown as evidence of a man's failure to adapt himself to his environment. The psychologist on the other hand thinks that a man's nervous breakdown is due to "his failure to adapt himself to himself."[2] Both statements are essentially true but incomplete. The environment is causal in bringing about the inward conflict. The inward conflict is causal in bringing about a breakdown. Thus changing the environment may be one step in the treatment of

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1. Hadfield, J. A. Psychology and Morals. 43.

2. op. cit. 30.

emotional conflicts.

1. Changing the Environment.

There is ample evidence in the case studies of the Judge Baker Foundation to support the theory of environmental causality. Behavior problems of children in foster homes frequently disappeared when the children were changed from one foster home environment to another.[3]

The environment of the individual, as it affects morals, is not so largely determined by things as by persons. Personal relationships, customs, practices, example, attitudes and ideals are the matters which give meaning to things, the home, clothes, achievements and behavior. This indicates that the change of environment should be a change of social and personal relationships, rather than of mere physical ones. Change, therefore, would frequently depend upon securing the cooperation of individuals in the home, school, club, or church.

It has already been suggested that the home may, unwittingly be a principle factor in the 'bad' environment of a child.[4] Often the changing of this condition requires the reeducation of the parents. Behind most problem children there are problem parents. Adler's experience has demonstrated that the reeducation of the parents is difficult when, prior to the recognition of a problem within their own family,

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3. Healy, Wm. etal. Reconstructing Behavior in Youth. ad.lib.

4. See above pages 23-27.

they have had no knowledge of mental hygiene.[5] Without this knowledge-background they are apt to regard the suggestions of the counselor as accusations against themselves and their parental ability, rather than as scientific therapeutics. In overcoming this difficulty, Adler found that public lectures to parents and teachers were of utmost value.[6]

The public schools can help in this by providing some education for parenthood as a part of the high school curriculum. The present program has two shortcomings according to Furfey, "Existing courses in the care of the child which are being given to high school and college students are concerned almost exclusively with requirements of physical care. It is the contention of the leaders of the mental hygiene movement that the training of the personality is even more important than the care of the body. Again, these courses have been given almost exclusively for girls. For the success....(of the family)....it is necessary that future fathers be taught as well as future mothers. For the efficient training of the child depends on the active cooperation of both parents."[7]

There are few more desirable services which can be rendered in the name of religious education than that which would prepare parents and teachers to meet the moral and social

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5. Adler, A. etal. Guiding the Child. 89.
6. Adler, A. Guiding the Child. 90.
7. Furfey, P. H. The Social Problems of Childhood. 126.

problems of childhood with enough understanding of mental hygiene to be able to readjust the child's environment constructively. A course in child guidance could be more directly helpful in bringing in the Kingdom of God than many of the courses now offered in our churches.

2. Changing the Personality.

Two steps in the treatment have already been suggested:(1) the removal of physical defects, and (2) the changing of bad environment. These are not enough. The end of the war did not cure the psychopathic condition of those who became neurotic on account of the conditions it imposed.[8] Neither does the changed parental attitude alone cure the child of complexes caused by wrong practices. When the physical defects have been removed and the exciting environmental situations changed to more favorable ones, it is still necessary for the individual to resolve the endo-psychic conflict which have resulted from these causes.

a. Reductive Analysis.

This end is frequently accomplished in the process of the interview. A properly conducted interview will lead the person to face reality; to face himself as he really is and his environment as it really is. The interview covers not only diagnosis but treatment. In discussing the full process, Hadfield says:-

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8. Hadfield, H. A. Psychology and Morals. 30.

"Every neurotic symptom emerges in life as a result of emotional conflict. It seems reasonable to suppose that by tracing back this symptom to its historical origin, we shall find its real cause. This applies also to disorders of conduct and character. The best means of understanding a character is to go back to its sources in childhood. The best method to investigate the original cause is the method of free association..... As long as the mind tries to remember it will fail to do so, for the repugnant complexes elude search. But if the mind is quiescent and uncritical....there will come to the mind pictures of the earlier instances of the symptom until ultimately the earliest and original come to mind.

"When we have the incident, then we may proceed to discover the emotional conflicts that accompanied the incident. The recovery of this conflict is often sufficient to cure the symptom, but it does not get rid of the complexes involved. This we also do by the method of free association.

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"The next phase in the analysis is to bring the conflict up to date, and demonstrate it in his (the patient's) present psychology. This is done by analysing the most recent occurrence of the symptom. (This is based upon the assumption that the emotional conflict which caused the original occurrence is still present and is the cause of the present symptoms).

"This reductive method of analysis enables us not only

to recognize our weaknesses but also to realize the morbid origin of our disease. We may recognize our weaknesses of character without realizing them. The difference between recognition and realization is that realization carries a certain emotional tone which is wanting in recognition. Realization takes place when recognition is accompanied by emotional reaction, and when this takes place we know that the emotional tone of the complex has been released. Such release is necessary and indeed is sufficient for cure."[9]

There are two supplementary methods which need to be considered at this point. They are (1) Reconditioning and (2) Sublimation.

b. Reconditioning and Sublimation.

A conditioned response is one in which the response does not normally belong to the stimulus but has been transferred to it by concurrence of stimuli.[10] Reconditioning is the reverse of this process. It is essentially a process of reeducation. An unfavorable reaction to a given stimulus may be changed to a favorable one by association of a mild stimulus of the type which produces the unfavorable conditioned response with a strong stimulus which produces a pleasant reaction.

This might be illustrated by a young man who had been "conditioned" against the church by the action or attitude

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9. Hadfield, J. A. Psychology and Morals. 134ff.

10. See page pages 33-34.

of a 'misguided' minister or Sunday School teacher. To attend services resulted in a general feeling of uneasiness, and a distaste transferred from the teacher or pastor to the institution and continuing even after the teacher or minister had moved away. He might be reconditioned if he began to attend discussion groups, or parties at the church (mild stimuli) in company with a young lady to whom he was attached (strong pleasant stimulus). The gradual intensification of the stimuli, such as attendance at young peoples services, the church, and finally contact with the new minister or teacher, if all were associated with the 'strong pleasant stimulus', i.e. the young lady, would finally replace the undesirable conditioned response with a desirable one, namely, a liking for the church, the minister, and a participation in its active program.

The same principle of controlled reeducation by association of otherwise undesirable responses with strongly favorable ones has wide application in church work. The dinner given when the annual every-member-canvas for funds, is to be made, is of this type. So is the use of campfire, seaside, riverside, outdoor meetings and institutes to favorably condition persons toward the religious life. The use of hand work, picnics, pep-periods, rewards, competition, recognition services, etc., all have a foundation in this principle of conditioning or reconditioning a favorable response toward other parts of the religious education program. Good music, beauty, participation in activities help to

condition people favorably to worship of God, while the opposite poor music, lack of beauty, absence of opportunity for participation produce the unfavorable responses and condition them against the worship of God. Truly those who regard a conflict as existing between Behaviorism and Religion must regard it as a conflict of theories, not of application or practice of the fundamental principles of Behaviorism in Religion.

The second supplementary method is sublimation. Sublimation is the process by which emotions are diverted from asocial ends and redirected to ends satisfying to the person and of value to the community. The repression of instincts and emotions leads to emotional complexes, but this fact does not give license for their unbridled expression. The alternative is sublimation, a natural and fundamental part of the educational process.

"Any kind of activity may serve as a sublimation."[11] Many a person has sublimated his anger by going for a walk. But for a satisfactory sublimation one should find that useful expression of energy which expressly releases the instinct or emotion that is otherwise repressed.

Sublimation involves the idea of goal or end of action and hence is not a little to be determined by an ideal. The ideal is a particularly adequate stimulus to arouse the self into activity which leads to the complete realization of the

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11. Hadfield, J. A. Psychology and Morals. 153.

whole individual. The self cannot, however, be stimulated by an ideal to do that which is contrary to its own nature. The stimulus of an ideal out of harmony with the life-plan of the individual does not result in action but rather in emotional conflict.

It is therefore necessary to consider this goal-forming activity, the sublimation of which is the final step in the integration of personality. So far as religion is concerned, its chief contribution is at this point.

Religion may provide not only the ideals which are expressed in the lives and thought of the great personalities of history, but it may also provide that basis of integration which can only be described as devotion to the spiritual life and membership in the Kingdom.

In the matter of life-purpose Adler Says:- "The fundamental fact in human development is the dynamic purposive striving of the psyche. A child, from its earliest infancy, is engaged in a constant struggle to develop, and this struggle is in accordance with an unconsciously formed, but ever present goal.....

"This goal forming activity reflects, of course, the peculiarly human faculty of thinking and imagining and it dominates all our specific acts thruout life. It dominates even our thoughts, for we do not think objectively but in accordance with the goal and style of life we have formed.

"In considering the construction of a personality, the chief defect to be noted is that its unity, its particular

style and goal is not built on objective reality, but upon subjective view the individual takes of life."[12]

This goal may be one of very low order, or it may be based entirely on misconceptions of life formed in early childhood. It may be that the goal is that of 'superiority through wealth,- show of possessions,- social standing' etc. Or it may be a goal of 'recognition, through quarrelsomeness, boisterousness, exhibition, disturbing the class', etc. Neither goal is adequate. The former is self-centered, the latter asocial.

Life goals formed in childhood are not apt to be based on reality or of a very high order. Thus the process of sublimating the life goal is very essential and the religious standard is the one by which a low goal is distinguished from a higher goal. Low goals are self-centered or unreal, and as such, are useless to the children themselves and to society as well. "Children who do not understand the notion of social feeling become problem children. They are simply children whose striving.....has not been turned to (social) use."[13] The fact that the useful striving toward a social life goal is psychologically necessary gives abundant support to the social theory of religious education.

Here is one place at least where the group method does not seem to differ materially from the individual technique. Indeed, it may be most valuable in preparing the way for

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12. Adler, A. Education of Children. 5-6.

13. ibid. 61.

individual treatment, or it may make it wholly unnecessary. Justification for the "project approach" and "life centered curriculum" is here found in the basic needs of personality.

Lessons are not "learned" until the life of the learner is changed thereby. The teacher has in mind the direction in which change should take place, as Coe puts it, "Does not the teacher desire to help the pupil become A rather than B? If so then why not say that the teaching is "A versus B - centered?" The term "life-situation" stands for a type of thinking that comes appreciably nearer this "A versus B" notion of teaching. For it definitely calls attention to the concrete circumstances within which the pupil is living, the manner in which he is reacting to these circumstances, the difficulties that he is encountering, the mistakes he is making, and the specific sort of help that he needs in order to change his situation and himself in a desirable manner."[14]

But this program is valid only for a group in which each member has the capacity for self-change. This capacity is the standard of the normal mind,[15] and there are many children in our church schools who do not possess this requisite capacity. Here is one of the places where religious education has failed because it has not examined its assumptions. It has assumed a capacity to change which does not always exist. It has not reckoned with conditioned responses,

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14. Coe, G. A. What is Christian Education? 190-191.

15. See page 13.

compulsions, distorted perception, or unconscious life purposes. It has not gone deep enough in its analysis of the "life-situation."

By another line of reasoning Coe arrives at a similar conclusion, "The conclusion is that the "life-situation" approach to the teaching of Christianity is an approach from the right direction, but that, in the present state, it does not start far enough back..... Not far enough back, in that its conception of pupil situations does not sufficiently recognize the historical and social factors dynamic therein;....."[16]

Study of the individuals in the group, to discover their capacities for self-change, and if it is lacking to find the causes for that lack, is the first step in extending the "life-situation approach" to make it more useful. Sublimation of life purposes into socially useful channels is the second step.

3. Integration.

The life goal is important as the core for the integration of the personality. Emotional conflicts, anxiety, defeats, fears, hallucinations, etc., are all indices to the lack of integration in the personality. Whenever a person is dominantly unhappy, anxious, or unadjusted, the assumption is that he is not an integrated person. Conversely, the happy, contented individual who is consciously at peace in

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16. Coe, G. A. What is Christian Education? 197-198.

his mind and heart is presumed to have achieved integration of personality; thus the test of integration is the degree to which it resolves the conflicts, dispels the anxiety, gives new courage to the defeated person or creates peace in the mind and heart.

This can hardly be distinguished from the function of religion. Is this the equivalent of religion in ministering to human ills? Has religion something unique to offer? The question which is the occasion for this thesis still remains unanswered. The process of laying a full basis for comparison has been long and arduous but has seemed necessary for the more adequate treatment which is to be the burden to the concluding chapter.

Chapter V.

The Function of Religion in Personality Readjustment.

The justification of Christianity, ever since its inception, has been 'its power to transform the lives with which it came in contact.' In addition to those who came into immediate contact with Jesus there are the lives of men and women from Paul to the present time who bear witness to the integrating power of the religion of Jesus. Not that the Lord should be blamed for all the things that have been credited to His name, still the irrefutable evidence of changed lives, recent enough to bear the full weight of testimony, such as are recorded in "Twice Born Men" by Begbie and "Children of the Second Birth" by Shoemaker, must be allowed.

The test of John Wesley is the test of functioning religion, - "Let us bring this question into as narrow a compass as possible. Let us go no further as to time than seven years past, as to place than London and the part adjoining, as to persons than you and me, Thomas Church preaching one doctrine, John Wesley the other. Now then, let us consider with meekness and fear the consequences of each doctrine. I beseech you to consider in the secret of your own heart how many sinners you have converted to God. By their fruits we shall know them. By this test let them be tried. How many outwardly and habitually wicked men have you brought to uniform habits of outward holiness?..... Consider what have

been the consequences of my preaching..... The habitual drunkard is temperate in all things. The whoremonger now flees fornication. He that stole steals no more, but works with his hands. He that has cursed and swore, perhaps at every sentence, has now learned to serve the Lord and rejoice unto him with reverence. These are demonstrable facts. I can name the men, with their several places of abode."[1]

Here then are two movements, religion and psychology, ariving at the same end, calling their results by different names and attributing their processes to different causes. Can it be that one is the counterpart of the other? To compare them ought to reveal their similarities and differences, the strength and weaknesses of each.

A. Comparison of Secular and Religious Methods of Personality Integration.

The religious method is based on the assumption that 'all men are sinners,' not necessarily in the sense of original sin, but practically, left to themselves men do not find the way of harmony with God. In this there is a most direct parallel in the secular method for it is based upon the assumption that those persons who are harboring within themselves conflict, anxiety, hallucination, fear, organized about socially useless life goals are themselves wrong. In the religious field the need is for harmony with God conversion; and in the secular field it is integration of personality.

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1. Quoted by Shoemaker, S. M. Twice Born Ministers. 108.

That these are not so different is more apparent if for the moment one adopt Wieman's term for God, the Integrating Process. Can there be an integration of personality apart from the Integrating Process?

Nor are the methods for securing that integration or harmony with God as different as might be supposed. One method is called reductive analysis and other called confession of sins. The methods of reductive analysis have been detailed above; it yet remains to consider the religious practices to achieve the same ends.

1. Analysis and Confession.

The confession of sins is as old as the Christian Church. Confessions were made in public before the assembled worshippers in the early church. Soon however this practice gave way to the private confessional which is preserved in the Catholic Church to this day. As might be expected, the practice has in many cases become too formal and ritualistic to have any therapeutic value. On the other hand, for those who make practice confession regularly, the chief value is that the problems are quickly discovered and are therefore less apt to become critical. That is, the Catholic confessional is more of a prophylactic than a therapeutic measure. Nevertheless, it must be recognized that sometimes, in the hands of a good confessor, the penitent does resolve his inward conflicts and secure release through the sacraments.

"The Catholic practice of confession and absolution is,

in one of its aspects, little more than a systematic method of keeping healthy-mindedness on top. By it man's accounts with evil are periodically squared and audited, so that he may start with a clean page with no old debts inscribed. Any Catholic will tell us how clean and fresh and free he feels after the purging operation."[2]

In the practice of Protestant Churches public confession has sometimes been the order, more often, however, the confession has been to the minister or a small group of laymen. A third practice is the confession to God in private, through prayer. This practice is closely linked with ideas of sin and forgiveness, the value of which may well be questioned in some cases.

In such movements as the Wesleyan Revival, confession was a real process of self-revelation; later it became a ritual requirement in which the penitent confesses to "sin" generically. Salvation Army methods usually involve specific confessions of sin, and in the First Century Christian Fellowship, the practice of public and private confession of sins is a definite part of their program.

Two differences appear between these confessions and reductive analysis. First, the term sin usually connotes the transgression of the moral law; such as falsehood, theft, drunkenness, dishonesty, profanity, lust, murder and the like,- acts which men generally agree are sins. But sin may also

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2. James, Wm. Varieties of Religious Experience. 128.

include "an attitude of rebellion to the rule of God in the soul."[3] Considered either way it is still too limited to include all the sources of maladjustment. There is no such limitation in reductive analysis. It seeks the source of the trouble whether it be moral or physical. It must be remembered that organ-inferiority may result in defects similar to those produced by sin. If we say that sin is always behind every case of maladjustment, have we not missed the point of Jesus' answer to those who questioned him, "Who sinned, this man or his parents, that he should be born blind?" Jesus answered, "Neither did this man sin, nor his parents, but that the works of God might be made manifest in him." If the ministry of the church is limited to the reclamation of people from moral sins, it may find that it has blocked its own path to usefulness by dealing with symptoms rather than causes. Misconduct and sin are frequently symptoms of a deeper conflict, one that could not be treated either as due to an infringement of the moral order or as rebellion against God.

In this regard the practice of the church has been more liberal than the theory. In practice the Catholic Priest deals with many problems other than those which are classed as sins during the confessional. He gives counsel and assurance to many a troubled person, dispelling fears, removing anxiety, and sublimating misdirected emotions. A few

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3. Hannan, F. W. Evangelism. 202.

Protestant organizations have adopted the wider view of the function of religion. The clinical evangelism described by Zahniser,[4] of the Pittsburg Council of Churches, concerns itself with the roots of the evil as well as the sins by which it manifests itself.

The second difference in secular and religious method of confession lies in the practice of mistaking a generic confession of sin for a confessions of sins. If one says that he is a 'sinner' the theological requisite is satisfied but the psychological one is not necessarily satisfied. In this the revivalists have been the chief offenders. Mass production of converts does not allow individual attention to the confession of sins and generally no substitute is ever required. Hitting the 'sawdust trail' was itself a confession that one was a sinner.

The whole process is quite analogous to the admission that a person is sick if he visits a doctor. And the cure which would result is about as certain as if every person who was sick was given a cathartic without seeing the doctor. Some would be helped and many would get worse. Revivalism failed because it neither diagnosed its cases nor administered treatment according to the needs of its converts.

Confession is both a diagnostic and a therapeutic process. It is absolutely essential to spiritual health. Without it religion only suppresses the sources of infection,

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4. Zahniser, C. R. Casework Evangelism.

and the spiritual nature is constantly under the necessity of absorbing the poison of conflict before the spiritual life can be effective.

2. Realization and Repentance.

The second aspect of the religious method of personality readjustment is repentance. It is not separate from confession of sins but complementary to it. In the secular method it stands in the relation of realization to recognition.[5] The view which is held of repentance will depend largely upon the view which is held of sin. "Most people have an erroneous notion of just what is involved in repentance. They think that being sorry for doing a wrong thing is all that there is to repentance. That may mean much or little according to what is meant by being sorry. Some are sorry not because of the thing done, but because of the unhappy consequences of it. The old definition of repentance, that it is a godly sorrow for sin, is not adequate unless the godly sorrow is made radical and inclusive enough to cover much more than is usually included in the word "sorrow." To most people repentance is a revulsion of feeling; but unless it goes deeper than that it will have no regenerative force."[6]

Repentance is a process, not an attitude. First the penitent recognizes his failures, his sins, his conflicts,

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5. See page 70 above.

6. Hannan, F. W. Evangelism. 202-203.

then begins the struggle. Does he really want to give them up? It is a struggle between the penitent's desire to change and his desire to avoid that necessity. In psychological language it is a struggle between his transference and his resistance.[7] The battle of life is fought mentally between the new future and the old past. Resistance often dominates the situation, then conversion fails. The parallel process of psychoanalysis is evident in the following excerpt from Cary's "How it feels to be Psychoanalized." "Finally, Psychoanalysis is an extremely painful ordeal. It forces you to make admissions about yourself that you don't want to make; to give up, one after another, your dearest illusions about yourself; to see that your predicament in life is nobody's fault but your own; to face the facts about yourself..... Psychoanalysis frequently fails. Many people who undertake to be analyzed fail to go through with it. Analysists are frequently forced to dismiss people because they are unable or unwilling to stand the pain of being disillusioned about themselves."[8] Repentance is this painful process of self-discovery. It is more than a catalogue of faults and a revulsion over the past. It is that process of realizing that nobody is to blame but the self, and no one is responsible but the self, either for the past or for the future. If the resistance of the 'old self' is overcome, that is repentance,

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7. Menninger, K. A. The Human Mind. 388.

8. Cary, L. op. cit. American Magazine. May, 1925.

and the emotional release which accompanies it is the distinguishing characteristic of the crisis type of conversion.

3. Transference and Surrender.

A third aspect of the religious method has been called by various names. Most common are "surrender to Christ" and "the leap of faith." Sometimes the phrase "the will to believe" carries the same idea. At best it is a difficult concept to grasp. The experience comes as the climax to the conflict between the desire to be made over and the desire to remain unchanged. The change involves the breakup of infantile fixations of which the person was a victim and the destroying of vicious complexes, and it can take place only if the personality finds a new center about which to organize itself. This center is Jesus Christ or 'the Lord.' 'Surrender to Him,' or 'cast thy burden on the Lord,' is the counsel given to the convert.

In psychiatry there is a close parallel. Menninger points out that the patient frequently transfers his burdens to the analyst. "This does not mean that he falls in love with the analyst, in the ordinary sense, but more nearly in the sense that he originally loved his mother or father in early childhood, persons who are now represented by the analyst. This affection for and confidence in the analyst makes possible the deep revelations and revolutions which occur. It also brings together on a central focus the previously disorganized and scattered libidinous streams."[9]

In the religious process there is one aspect in which it appears to be superior at this point to the psychiatric method. Before the cure is complete the patient needs to be made independent of the physician.[10] In the religious experience there is no need of a divorce of the convert from loyalty to his Lord. In the secular process re-birth is the weaning from the doctor, and attachment to a central life-purpose; in the religious experience, it is the attachment to Christ.

There is a possiblity here against which the minister should be on his guard. It sometimes happens that the convert is really putting the evangelist in the place of the doctor as the object of transference. This is particularly true of women, and it has been noted as one of the currents in revivalistic campaigns that people were converted to the evangelist. This is not necessarily a draw-back, but it means that one more process needs to be passed through before the experience is complete, i.e. to be weaned from the evangelist and attached to an independent goal.

4. Sublimation.

In this there is no difference between the secular method and the best religious practice. Sublimation is the putting of the newly organized life to work on a socially

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9. Menninger, K. A. The Human Mind. 383.

10. ibid. loc. cit.

useful task. In religious parlance it is 'bearing fruit'. How often the church fails at this point with the new convert! Is the soul 'saved' and the task finished when a person has been converted? The house is cleansed of its devils, but if not occupied, it will soon house seven other devils. When one has won the first battle toward self-readjustment, the worst is probably over but temptations will continue to come. The gain lies in the fact that a stronger personality than was ever possessed before is organized to meet these temptations. In the matter of sublimation the religious bases are, if rightly conceived, the highest that can be offered. But alas, dogmas, superstitions, and creeds may here act to divert the convert from a real and useful goal unto an unreal, artificial, creed-bound expression of religious life. Sublimation is the task of religious ideals. Ideals are so closely related to sublimation that Hadfield defines the ideal as "that, the attainment of which produces completeness and self-realization." He further holds, "The ideal is the most potent factor in the determination of character and conduct, for the ideal above all is able to stimulate the will and to organize the instincts into one harmonious whole. To possess an ideal or purpose in life is therefore the necessary condition of a strong will and a stable character."[11]

Sublimation may achieve its end on lower or higher levels depending upon the ideals involved. Here it is that religion,

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11. Hadfield, H. A. Psychology and Morals. Chapter XII.

rightly conceived has the advantage. The ideal is inherent in the religious life, whereas in the practice of psychiatry it has to be built in. Inspiration which is natural to religion is artificial in the doctor's office.

B. Summary. Integration and Conversion.

The striking thing about the above comparison is the similarity of processes and results in integration and conversion. It would appear that in the technique of discovering the hidden complexes, conflicts and sins that the psychological method is the most efficient, but in motivating the person to seek aid the religious approach has the best appeal. In reaching human needs the religious worker needs to probe deeper than the symptoms: he must discover the roots of the difficulty. In a similar way repentance must be conceived as a process rather than an attitude. Surrender and attachment to Christ is better than the psychiatric technique of transference because it is more personal and universal. So, also in the function of ideals, psychiatry is once removed from the source of values and ideals. Psychiatry seems to be, at this point, religion without God.[12] (Which after all is what Humanism is, only psychiatry is more effective).

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12. The contrast between psychiatry and evangelism has not been intended to infer that psychiatry was irreligious. It is no more irreligious than education. Many psychiatrists recognize and use the values of religion.

C. Evangelism and Religious Education.

To many the forgoing study will seem to be remote from religious education. There are two reasons for this. First, because the field was definitely limited to that phase of the problem which dealt with maladjusted persons. The educative processes for guiding the normal individual were excluded from our consideration, and therefore the vast bulk of the religious educational program was excluded.[13] The central interest lay in the technique by which the maladjusted person might be made a fit subject for the normal educational process. The methods here advocated are to be used at the point where the educational methods have failed.

Second, it seems remote from religious education because of the unfortunate antithesis which exists in some minds between evangelism and religious education. Betts has crystalized the issues in The New Program of Religious Education. He expresses the relationship accurately, "It is freely admitted that the religious education program cannot be made to work one hundred percent effectively. Through lack of human wisdom, through spiritual indifference in the homes, through abnormalities in the child nature and through failure to put the religious education program into effect, the church will still require a well-planned, well-executed program of reclamatory evangelism. The importance and necessity of this salvaging process will naturally grow less as the religious

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13. See page 7 above.

educational program is more fully developed. Evangelism is rightly the last resort of the church instead of its primary enterprise; a confession of failure or weakness at some point in the religious training of the youth."[14]

"Well-planned and well-executed program of reclamatory evangelism" does not mean revivalism. The weaknesses of revivalism are in its mass production of converts. The effective evangelism required to fulfill the requirements of religious education is painstaking, scientific personal counseling and guidance. Each individual must be carefully, patiently studied, guided in self-discovery and in reintegration. It cannot be done in groups. It must take place in individual consultation. It is laborious but rewarding.

There is, then, no antithesis between religious education and evangelism. They are complements each of the other. Religious education is needed to guide the normal person into the fullness of Christian living, evangelism to reclaim those who have failed to reach this goal. How foolish it would sound to hear someone argue that because hygiene and physical education were taught in the schools, and a Board of Health looked after the sanitary conditions of the city, that it was unnecessary to have hospitals or doctors. The situation is analogous. In spite of all that religious education can do there will continue to be sick souls that only an intelligent evangelism can reclaim for the Kingdom.

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14. Betts, G. H. New Program of Religious Education. 30.

This evangelism should not be apart from the religious education but inherent in it. Religious education moves along on the basis of learning, adopting and practicing the Christian principles of living. The Christian way of living is believed to be the most satisfying way of life. It is a basic assumption in the project approach that the satisfaction which is derived from the experience of living according to Christian principles in a controlled group will commend that basis of action to the individual in other situations. But when, as is all too frequently the case, the Christian principles conflict with the actual life-purpose of the individual, the Christian mode of life will prove unsatisfactory rather than satisfactory, for it will conflict with the organized self. Religious education, at this point, must either accept defeat or introduce another technique. That technique, has as its aim, the replacing of the inadequate life-purpose with a Christian one.

The conversion experience is typically an adolescent and adult experience. This is largely due to the abstract theological conceptions which were formerly involved in the revivalistic preaching. When applied to religious education it is non-theological, non-dogmatic and non-homiletic. It goes directly to the issue, namely, the rescue of the child from the asocial life-purpose, and the reorganizing of that life about a Christian way of life which is within the grasp of the child. The steps are the same as in conversion;

diagnosis, recognition, realization, release and sublimation. The first four steps are easy, in fact, easier with children than with adults, because children do not ordinarily live behind such heavy masks as do adults, but the efforts at sublimation will prove more difficult. With the limited contact which the religious worker has with the child, and since the child determines his environment to a very much less degree than do adolescents and adults, the cooperation of the home is absolutely essential in the successful treatment of children.

D. Religion as an Escape Mechanism.

In all that has been said above it has been assumed that there was an integrative function in religion. In some quarters this basic assumption has been challenged, and that challenge cannot be ignored. "Psychologically minded critics have claimed that religious beliefs and religious experiences are simply defence mechanisms through which people compensate for individual and social inadequacy or make an escape from the reality which they are not courageousenough to face."[15] This position is particularly difficult to meet because it is frequently true. But as it stands it is still only a half truth. There are cases, many of them, in which religion is a means of escaping reality. Whole religious systems have been based upon the principle of denying reality to certain experiences, such as sin, pain, evil and other unpleasant

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15. Stevens, S. N. Religion in Life Adjustments. 28.

phases of reality. Again, they find support in the primitive religions which grew out of a feeling of insecurity in dealing with the mysterious forces of life and nature. They have failed, however, to discover that when reality is faced, religion does not cease to have meaning, but rather has increased meaningfulness. It becomes an integrating power in proportion to degree to which reality is faced through it.

In the churches there are many for whom religion is a sort of spiritual fire insurance, others cling to the hope that the Here-after will reward them with those comforts which they lack in this life only because they have not put forth the effort necessary to secure them, others find in their own misfortunes, for which their own ignorance or inertia is responsible, 'the will of the Lord.' Still others are vigorous reformers because their own lives need reforming. To this class belong the perfectionists in every communion. All these are the misfits in religion. Their number obscure the few who, having faced themselves in relation to the Cosmos, have found in religious faith a power of integrating life in harmony with the Cosmic purpose. Of the former, religious education needs to beware, only the latter have the capacity to guide others into the Kingdom.

E. Qualifications of Religious Workers.

So far, not one word has been said about the personal qualifications for successful evangelism. A catalogue of desirable traits and virtues would not be particularly useful

for if the list included 'patience' for example one who lacked that essential quality could not acquire it by the mere determination, "Hereafter, in dealing with children I will be patient." On the other hand there are factors which determine ones fitness for this sort of work which are within the reach of all who will pay the price.

First, he needs to have had the experience of integration before he can hope to help others to achieve it. Who can lead another into a valid experience of integration which he has never experienced. In this connection it is well to note that no one is permitted to practice psychoanalysis until he has been psychoanalized himself. No one should attempt to lead another into a satisfying Christian experience which he himself has never had. One successful 'clinical evangelist' puts it this way, "If I was to come up against crying need in human lives and have an answer for that need, the needs of my own life must have been met first, deep down where the world does not see. I can't give what I haven't got."[16]

There are many reasons why a person who is nervously unstable, with conflicts and personality distortions of his own is unable to help someone else to achieve integration. Not the least of these is his inability to face reality. Here it is that religious education errs most fearfully. Religion is, therefore, not an integrating factor, but a de-

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16. Shoemaker, S. M. Twice Born Ministers. 107.

fence mechanism. Think of the unadjusted, unstable, defeated, fear-driven individuals who are allowed to teach church school classes. Social misfits can be found in teaching positions in almost any church school. If teachers of higher intellectual ability have been desirable, how much more urgent is it that those who guide the children in personal and social adjustments on a Christian plane of living, shall be those who have, themselves, found the way to unity, peace, and harmony through the integrating power of the religion which they present.

The second qualification of the religious worker is knowledge. Not only knowledge of technique, but knowledge of his own limitations. He needs to know when to turn the patient over to the trained psychiatrist. The consequences of failure in many cases are extremely serious, Suicide, homocide, insanity, and similar moral break downs follow the failure at readjustment. Any false notion about the "power" of religion which prompts a man to attempt a case beyond his acquired technique is folly, not faith. Witness the temptation of Jesus to do something which was contrary to his understanding of the laws of nature on the promise of divine intervention. Jesus answer was the answer of faith, "Thou shalt not tempt the Lord thy God."

Third, the religious worker needs to be free from any secondary motives. His life is given to a cause, and to the furtherance of that cause he is giving himself completely.

His popular standing, the recognition he receives, his reputation as a counselor, are motives which if allowed to have secondary place in life may displace the central purpose. Adler comments upon the same matter in psychotherapy. "One of the demands which individual psychology makes most strongly upon psychotherapists is to disregard their own interests completely. This has even more justification in the case of guidance workers. For it is only through an impersonal attitude that he can arouse in the parents and the child the feeling that everything is done here with a view to their good and to that of a good cause. If he succeeds by his attitude in making them feel that he plays the impersonal part of a representative of society and of an interpreter of ways recognized and sanctioned by it, it will be easy for him to convince them of the correctness of his views and proposals..... The more certain he is of his cause, the less it is a question for him of personal success, that is, the easier it will be for him to act in an unbiased manner. Thus, ones own conviction and an impersonal attitude run parallel to support one another."[17]

E. Conclusions.

From a study of the findings of physiologists, sociologists and psychologists it was learned that many of the factors which influence, limit and determine character and personality are beyond the reach of the educational method. Group

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17. Adler, A. et al. Guiding the Child. 120-121.

education, either secular or religious can do little but accept the limitations. To achieve the goal of a normal adult, with persons who are so limited, a different technique must be adopted by secular education. So also in order to achieve its goal of a Christ-like personality, religious education must, for the same persons, depart from its educational methods. Therapy, whether secular or spiritual is not antithetical to education but complementary to it. Religious education, in the enthusiasm which gave birth to it as a new movement, failed to appreciate fully the place which evangelism held as a therapeutic measure. The church is now called upon to reevaluate evangelism for a place in the religious education program.

Evangelism, not revivalism, is a distinctly personal and individual approach to personality readjustment. It represents the unique contribution of religion to the educational process. To be effective it must remain life-centered and pupil-centered. If it becomes formal and creedal it will lose its power. So long as it remains alive to the crying need of humanity it will represent the spirit of Christ at work in the hearts of men. There can be no more fitting words to represent this spirit than those of Frank Mason North:-

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.
Oh Master, from the mountain side,
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O tread the city's streets again,
Till sons of men shall learn Thy love
And follow where Thy feet have trod:
Till glorious from Thy heaven above
Shall come the city of our God.

APPENDIX "A"

Blanks for keeping Case History in Child Guidance, used by the University of California, Institute of Child Welfare. 1930.

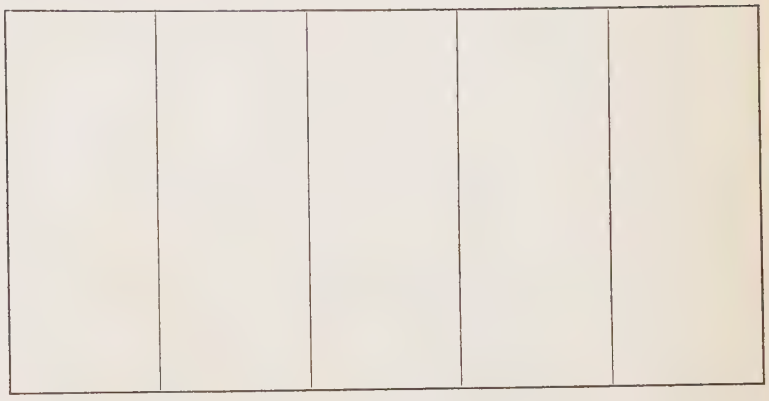
101.

CHILD GUIDANCE

KEY SHEET

SOCIAL DATA

Home and Family
Present home environment
Family background
Recommendations
Treatment notes:



PSYCHIATRIC SUMMARY

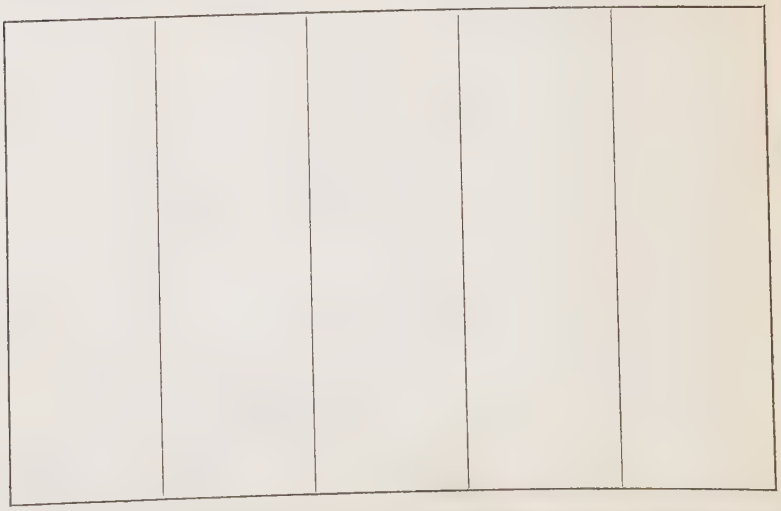
Family:

Heredity
Health
Education
Finances
Physical surroundings
Recreation
Personalities of parents—marital situation
Siblings; personalities—interrelations
Surrounding personalities

Child:

Birth, development and health
Physical condition
Habits and regime
Personality make-up
Asocial conduct
Interests and intelligence

Treatment notes:



Y OF CALIFORNIA—INSTITUTE OF CHILD WELFARE

Date.....
Date.....

CHILD GUIDANCE

BIRTH, DEVELOPMENT AND DISEASE

Case Number.....
Informants.....
.....

sical condition of mother.....
tal condition (worries).....
ation of gestation.....
arks:.....
.....

or (character, duration).....
ivery (instruments, injury).....
sarean (month and reason).....
arks:.....
.....

mental history:

ight at birth.....Weight at one year.....Reaching for objects.....Held head up.....
with support.....Sat without support.....Crawled from.....to.....Stood with support.....
lked alone.....First tooth.....Complete set of milk teeth.....Caries in baby teeth.....
wer or more accelerated than sibs.....
eractive and fretful.....How met.....
marks:.....
.....

s, accidents and operations:

What	Age	Severity	Duration	Physical after effects	Psychological after effects
easles.....					
umps.....					
hooping cough.....					
phtheria.....					
arlet fever.....					
eumonia.....					
nsilitis.....					
ronchitis.....					
sthma.....					
czema.....					
ysentery.....					
nfluenza.....					
ther illnesses.....					
ccidents.....					
perations.....					

nization:

accination.....T. A. T.....Immunity tests.....
emarks:.....
.....

PHYSICAL EXAMINATION

Case number .....

e ..... Date ..... Examiner .....

..... Weight ..... Length ..... Av. weight for height ..... Sex .....

..... Scalp ..... Skin ..... Color .....

gor ..... Tonus ..... Subcutaneous fat .....

NDS:

Inframaxillary .....
Post. Cervical .....
Axillary .....
Inguinal .....
Thyroid .....

11.3 BONES:

Chest .....
Legs .....
Epiphyses .....
Teeth .....
Head .....

PIRATORY SYSTEM:

Nose .....
Throat .....
Tonsils .....
Tongue .....
Lungs .....
.....
.....
.....

11.5 CIRCULATORY SYSTEM:

Heart rate .....
Recumbent ..... Erect .....
Heart rhythm .....
Heart sounds .....
.....
Position of heart .....
.....
Pulse quality .....

ıctional test of circulary adjustment .....
.....
.....

OMEN:

Spleen ..... Umbilicus .....
Liver ..... Genitalia .....
Intestines ..... Inguinal rings .....

CIAL SENSES:

Eyes ..... Ears .....

FLEXES:

Pupil reaction ..... Abdominal .....
Facilis ..... Knee jerk .....
Swallowing ..... Babinsky .....
Ashner ..... Dermographia .....
Hypersensitivity of pectoralis ....

y.....Date.....

.....Date.....

CHILD GUIDANCE

HABITS AND REGIME

Case Number.....

Informants.....

.....

tion:

Soiling:

Infant:

Normal stools.....Describe difficulties.....

.....

Now:

How often constipated.....What laxative.....How often.....

Concerned with faeces.....Voluntary retention.....

What regular toilet time.....Goes by self.....Suggested.....

How many B. M. per day.....Ever had worms.....Amoebae.....

When ceased soiling.....When did training start.....

emarks:.....

.....

.....

Enuresis:

Infant:

Any pathology of urine.....

Now:

Any pathology of urine.....

Symptoms of local irritation.....Voluntary retention.....

What regular toilet times.....Goes by self.....Suggested.....

Frequency of urination during day.....During night.....

Wet clothes: (If over one year, use special enuresis chart)

When ceased wetting.....When did training start.....

Method used:

Put on at regular times.....Success.....

Observing need.....Success.....

Emotional appeal.....Success.....

Punishment.....Success.....

What other.....Success.....

Wet bed: (If over one year, use special enuresis chart)

When ceased wetting.....When did training start.....

Method used:

Taken up regularly.....Success.....

Punishment.....Success.....

What other.....Success.....

Remarks:.....

.....

.....

ling:

Remarks:.....

.....

.....

106.

y.....Date.....

.....Date.....

CHILD GUIDANCE

HABITS AND REGIME

Case No.....

Informants.....

.....

fant:

ma or papa.....As many as five words.....

tences at.....months. Example.....

y difficulty.....

tardation.....Describe.....

fects:

Letter substitution.....Example.....

Lalling.....Slurring (Functional-organic).....

Lisping.....Monotone.....

Other.....High pitched.....

Blocking.....Inadequate volume.....

Stammering.....Excessive volume.....

Word deafness.....

Loss of voice.....when.....

escribe each defect in detail; frequency, severity, variability:

ow do parents explain its beginning.....

motional upsets (following interference with handedness, treatment of stealing, masturbation, etc.).....

ears which seem to have bearing (refer to fears and dreams, page 8).....

Malformation: Jaw—palate—dental arch—nasal passages—soft palate—uvula—epiglottis—asymmetrical innervation of tongue and lips goitre—malocclusion of teeth—wide interdental spaces.....

Attitude of parents and others toward defect.....

Child's attitude toward defect.....

Speech defect in parents—now.....In past.....

Describe.....

Speech defects of other contacting personalities: Who.....

Describe.....

Method of handling:

Shaming.....Repetition.....

Laughing at.....Ignoring.....

Speech drill.....Excessive sympathizing.....

Punishing (what).....Other.....

Child's reactions.....

107.

Date.....

Date.....

CHILD GUIDANCE

SEX INTEREST AND INSTRUCTION

Case No.....

Informants.....

.....

est and instruction:

l's interest in own body. Unconcerned.....Excessive modesty.....Exhibitionistic.....

nts' attitude toward child's attitude.....

est in anatomical sex differences.....Parents.....Children.....Animals.....

hat age first conscious of sex differences.....Reaction.....

rtunity for observing sex differences.....

arks.....

t sex vocabulary has child.....

osity about human babies.....Animals.....When.....

mation given by parents.....

thers.....

nts' attitude toward giving (or not giving) this information.....

ents' instruction as children and adolescents (source and reaction):

her.....

her.....

sodes and habits:

sturbation (describe: e.g., manual stimulation, rubbing genitals against bedclothes, floor, etc.).....

en begun.....When discovered.....Frequency.....

hen does it occur most.....

cidental.....Imitative.....Trained (by whom).....

ssible physical basis.....

eatment at hands of family.....

eatment at hands of others.....

arents' response to question "What would you do and say if it did occur?".....

pisodes with same sex.....Describe.....

pisodes with opposite sex.....Describe.....

xposure to sex conduct.....Sex talk.....

xhibitionism in others.....

emarks.....

108.

Date.....

Date.....

CHILD GUIDANCE

HABITS AND REGIME

Case Number.....

Informants.....

.....

oreiform movements:

ribe.....

.....

n begun.....How frequent.....

h.....Tonsils.....Chorea.....Rickets.....

phalitis (when).....

acquaintance with same habit.....In whom.....

hat situations worse.....

.....

arks:.....

.....

ns or breath holding:

n begun.....Frequency.....

ribe.....

hological situation preceding.....

.....

ical treatment.....

hological treatment.....

arks:.....

.....

g:

hological situation when begun.....How severe.....

se when occupied.....Unoccupied.....Alone.....Before others.....

t methods have been tried.....

.....

d's reactions.....

.....

uaintance with same habit.....In whom.....

arks:.....

.....

.....

ucking:

n begun.....Associated motor habits.....Ever broken.....For how long.....

n tired.....In bed.....Playing with others.....

n alone.....After scolding.....Self-conscious.....

n hungry.....At meal times.....After meals.....

n sleepy.....Unhappy.....Angry.....Afraid.....

hods used.....

ld's reactions.....

arks:.....

.....

109.

by.....Date.....

.....Date.....

CHILD GUIDANCE

Case No.....

Informants.....

.....

DISCIPLINE (1)

Type	For what	By whom	Frequent or occasional
equent repetitions			
ging or coaxing			
ibing			
reatening with			
nials of			
apping			
anking			
bed			
plating			
straction			
noring			
xcessive talking			
raising or rewarding			
oralizing			
ntimental appeal			

on symptoms: (refer by no. above)

's reaction to "discipline":

arks:

110.

y.....Date.....

.....Date.....

CHILD GUIDANCE

DISCIPLINE (2)

Case No.....

Informants.....

.....

ns involved now	Consistent as to: (Check)			Results (Check)		Reasons
	Items	Method	Individuals	Good	Bad	
r.....						
ves in home.....						
s (indicate).....						

t of inconsistencies.....

.....

s of inconsistencies.....

.....

rents agree on ideals of training (items).....

ey discuss differences in front of the child.....

tient disciplined more or less severely than sibs.....

hom.....Why.....

child comment.....

n are disciplinary problems worse: Morning.....Night.....Before meals.....Company.....

Why slow to comply with requests	Parent's explanation	Interviewer's explanation
ntent on something else.....		
mands not followed through.....		
used by too many requests.....		
erence in reaction time.....		
gonized by manner or tone.....		
ts till loud voice.....		
stive to suggestions.....		
erally negativistic.....		
learned wrong sequences.....		

narks.....

.....

.....

.....

.....

SITY OF CALIFORNIA—INSTITUTE OF CHILD WELFARE

III.

Date.....

Date.....

CHILD GUIDANCE

PERSONALITY MAKE-UP

Case Number.....

Informants.....

.....

ment:

erally cheerful and contented.....

.....

erally fretful and discontented.....

.....

k swings of mood.....

.....

nonstrativeness.....Aloofness.....

.....Day-dreaming.....Uncommunicative.....

e either parent.....Temperament considered hereditary.....

narks:.....

.....

.....

nce:

rked independence.....

.....

er-dependent and babyish.....

.....

ss self.....Wash teeth.....Hangs up clothes.....

ited on too much.....By whom.....

ason given.....

.....

ner emotional interests of mother.....

.....

marks:.....

.....

.....

iveness:

hows off".....Demanding attention.....

om whom.....

orst under what circumstances.....Around whom.....

lfish with toys.....With whom.....

es he attack others.....Whom.....

der what circumstances.....

rent's attitude and treatment.....

.....

emarks:.....

.....

.....

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by.....Date.....

.....Date.....

CHILD GUIDANCE

PERSONALITY MAKE-UP

Case Number.....

Informants.....

.....

bility:

Family:

eactions to family personalities.....

.....

.....

eactions to family regime.....

.....

.....

endency to quarrel with various members.....

.....

.....

oes child feel that others are favorites.....

stification.....

pecific evidences of jealousy.....

.....

emarks:.....

.....

.....

Others:

Ieets others easily.....

hy with all people.....Strange children.....Adults.....

Due to lack of opportunities for social contacts.....Ill health.....

Family prohibits it.....No children to play with.....

Explain:.....

Sensitiveness about size.....Deformation.....Scars.....Deafness.....

bout poor clothes.....Habits.....

Family problems.....

s either parent shut-in.....Do they feel this trait hereditary.....

Remarks:.....

.....

.....

situations:.....

Reactions to successes.....

Reactions to failures.....

Reactions to difficult situations.....

Reactions to unpleasant situations.....

Reactions to new situations.....

(Tears, withdrawals, tempers, grudge bearing, evasions, neurotic symptoms. Be specific.)

Remarks:.....

.....

.....

Date.....

Date.....

CHILD GUIDANCE

PERSONALITY MAKE-UP

Case Number.....

Informants.....

.....

n or quick tempered as a rule.....

nper Tantrums:

en did they begin.....

cribe them.....

.....

quency.....

ne: Morning.....Evening.....Before meals.....

ne: When sleepy.....Domestic situation upset.....

at elicits them (examples):

hwarting by persons	Interruptions	Lack of sleep
hwarting by things	Tempers in others	Hives
equests	Nagging in others	Ill health

ne physically overactive.....

es he have to be abnormally quiet.....

either parent given to temper.....In front of child.....

er what situation.....

he "just like" father or mother.....Considered headstrong.....

marks:.....

.....

.....

n smaller:

at.....When begun.....

ssible cause.....

ethod of handling.....

.....

:

child anxious and fearful (non-specific).....

hat fear dreams.....

ow often.....

hat specific fears.....When begun.....

ossible cause.....

ethod of handling:

Shaming.....

Explanations.....

Removal from fear stimuli.....

Repetition of stimuli.....

Reconditioning.....

Child's reaction to fear:

shamed.....Proud.....Other.....

imilar fears in family members: Who.....What.....

emarks:.....

.....

Date.....

Date.....

CHILD GUIDANCE

Case Number.....

Informants.....

ASOCIAL CONDUCT

requent and when.....Home.....School.....

begun.....

ent reason:

avoid punishment.....After punishment.....

less wandering.....At the suggestion of.....

see some particular person.....To see some particular thing.....

er reason.....

od of treatment.....

's attitude towards offense and treatment.....

rks:.....

frequent.....To whom.....

ose served.....

:

ation getters.....Example.....

ective.....Example.....

ginative.....Example.....

not distinguished from fiction.....Example.....

hod of treatment.....

ld's attitude toward offense and treatment.....

hild punished when he tells truth.....

es parent frequently stretch the truth .....

marks:.....

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.....Date.....

.....Date.....

CHILD GUIDANCE

ASOCIAL CONDUCT

Case Number.....

Informants.....

.....

.....From whom.....

does he do with loot.....

ghtless taking.....What.....From whom.....

nt stealing.....What.....From whom.....

ulsive stealing.....What.....From whom.....

ples.....

.....

ods of treatment.....

.....

's attitude toward offense and treatment.....

.....

arents indifferent or over-emotional.....

.....

rks:.....

.....

veness:

in.....

.....

e things destroyed.....

o:

sity.....Carelessness.....Defiance.....

f temper.....Desire for attention.....Too young to understand.....

r reasons.....

nples.....

.....

tment.....

.....

l's attitude towards offense and treatment.....

.....

arks:.....

.....

ersons.....Whom.....

nimals.....What.....

ible motivation.....Example.....

rance of results.....Example.....

.....

rks:.....

.....

116.

y.....Date.....

.....Date.....

CHILD GUIDANCE

[PLAY AND SCHOOL

Case No.....

Informants.....

.....

ıd play opportunities:

y space:

(ndoors.....

)utdoors.....

ıipment:

(ndoors.....

)utdoors.....

ymates:

None.....Why.....

Family members.....

Others { In his home..... / Away from home.....

y:

Prefers { To play alone.....With others.....Adults or children..... / While alone, what..... / With others, what.....

Consistency of interest.....

ıdwork.....

ıd to (by whom.....When.....How long.....

ıat.....Does child listen.....

s.....Responsible for care.....

e of radio or phonograph.....

rt in family recreation.....

.....

nmer vacations.....

.....

marks.....

.....

l:

e at entering nursery school.....Kindergarten.....First grade.....

ld over in.....grade. Accelerated in.....grade.

neral attitude towards school work: Enthusiasm.....Tolerance.....Dislike.....

neral attitude towards teachers: Enthusiasm.....Tolerance.....Dislike.....

periences coloring attitude.....

.....

.....

.....

.....

titude toward other children:

At first.....

Now.....

acher's characterization.....

.....

.....

.....

ecial interests.....

.....

.....

emarks.....

.....

.....

Date.....

Date.....

CHILD GUIDANCE

INTELLIGENCE

Case No.....

Informants.....

.....

est findings:

.....Scale.....C. A.....M. A.....I. Q.....Range.....

arks (success above basal, failures, highest scores, etc.).....

.....Scale.....C. A.....M. A.....I. Q.....Range.....

arks (successes, failures, etc.).....

.....Scale.....C. A.....M. A.....I. Q.....Range.....

arks (successes, failures, etc.).....

mendations:

xamination or supplementary tests.....

cational suggestions.....

ironmental changes.....

er.....

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CHILD GUIDANCE

...me ..... Birth Date ..... Case Number .....

...dance commenced ..... Discontinued .....

...nificant Symptoms:

...Disturbances of Sleep.
- Dreams—frequent, vivid, recurring, affective.
- Nightmares.
- Restlessness—motor, mental.

...Elimination.
- Enuresis—day, night.
- Constipation.

...Habits Relating to Food.
- Insufficient, excessive variable appetite.
- Demands to be fed.
- Finicky.
- Perverted tastes.
- Vomiting—persistent or spasmodic.

...Premature or Unusual Sex Manifestations.
- Lack of modesty.
- Excessive modesty. Over-sensitiveness.
- Unusual interest. Exhibitionism.
- Masturbation—imitative, accidental, trained.

...Convulsive and Motor Habits.
- Tics. Mannerisms.
- Choreiform movements.
- Respiratory—breath holding.
- Nailbiting.
- Thumbsucking, lipsucking.
- Hyperactivity.
- Speech—enunciation—stammering.

...Asocial Conduct.
- Truancy—from home, school.
- Lying—purposive, protective, fantastic.
- Stealing—compulsive, motivated.
- Destructiveness, cruelty.
- Firesetting.

...Personality Traits.
- Over-dependent or "babyish type."
- Shut-in personality, extreme introversion.
- Over-aggressive, extreme extroversion.
- Pronounced timidity.
- Specific fears.
- "Show-off" tendencies. Selfish, self-centered.
- Grudge-bearing, vindictive.
- Extreme changeability, "moodiness."
- Negativism, defiance, sullenness.
- Jealousy.
- Temper tantrums, quarrelsomeness, irritability.
- Unusual attachments. Unusual dislikes.
- Demanding attention.
- Hypersensitiveness.

...Suspected Mental Retardation.

...Mental Abnormalities.

...telligence Status:

... (1) Scale.....C.A.....M.A.....I.Q..... Date .....
(2) " ..... " ..... " ..... " ..... " .....
(3) " ..... " ..... " ..... " ..... " .....

...Unusual Conduct During Examinations.

Extremely shy, inattentive, hyperactive, uncooperative, negativistic, impulsive, distrustful, easily discouraged.

...Marked Irregularity in Tests Passed.

...Special Abilities and Disabilities.
- Manual proficiency, deficiency.
- Verbal proficiency, deficiency.
- Memory proficiency, deficiency.
- Number proficiency, deficiency.
- Practical accomplishments—superior, inferior.
- Special ability in drawing, music, etc.

Significant Physical Findings:
- Retarded development. Malnutrition.
- Congenital defect. Present infection.
- Impaired circulatory function.
- Abnormal internal secretion.
- Impaired special senses.
- Abnormal reflexes. Malformation.

2.5. Significant Medical History:
- Abnormal pre-natal condition.
- Birth difficulties.
- Frequent serious illness.
- Recent serious illness.

2.6. Significant Home and Family Data:

A. Status of Child in Family.
- Only child or only of sex.
- Oldest or youngest of.
- Unwanted or disliked child.
- Another child favorite.
- Favorite child of mother, father, grandparent.
- Adopted, or placed out child.
- Regarded as different or peculiar by family.

B. Environment.

Size of family ..... Relatives ..... Boarders .....

Broken by ..... of .....

Nationality: American ..... Foreign ..... Mixed .....

Economic status: Occupation of father .....

Occupation of mother ..... sib. .....

Education: Father: College ..... H.S. ..... G.S. .....

Mother: College ..... H.S. ..... G.S. .....

C. Disturbing Environment.
- Disorderly, uncomfortable surroundings.
- Emotional friction in the home due to:
  - Unhappy parental relationship.
  - Inharmonious temperaments.
  - Conflicting interests and ideals.
  - Religious differences.
  - Differences in ages.
  - Racial differences.
  - Lack of recreation for mother, for parents together.
  - Unadjusted siblings or other family members.
  - Illness, mental, physical, personality difficulties.
  - Worries over child's heredity.
  - Pressure from economic worries.
  - Differences over discipline.
  - Differences over relatives.
- Parental defects.
  - Physical defects, or disease.
  - Mental defects, insanity, neurosis.
  - Personality defects.
    - Ignorant, irresponsible, vicious, oversolicitious, nagging, jealousy of child, irritable, indifferent, worrisome.
- Exposure to sex experiences or talk.
- Exposure to influences impelling destruction of property, violence to others, truancy.

D. Meager Environment.
- Lack of physical necessities, physical space.
- Lack of necessities for personality development.
  - Lack of educational resources, verbal, manual, ethical.
  - Lack of training and discipline, inconsistent disipline.
  - Lack of companionship with other children.
  - Lack of companionable interests from parents.
  - Lack of affection from family.

E. Reactions Between Child and Environment.
- Child in active voice: Dominating parents, adults, children by:
  - Violence, tempers, showing-off.
  - Terrifying physical disturbances.
  - Being aggressive in stirring up quarrels, jealousy.
- Child in passive voice: Dominated by parents, adults, children through:
  - Physical punishment.
  - Fears, threats.
  - Emotional appeal.
  - Deceit or lying.
  - Pampering.
  - Nagging.
  - Teasing.
  - Incitement to jealousy.

Form CG 3-0 (Aug., 1929)

...ERSITY OF CALIFORNIA—INSTITUTE OF CHILD WELFARE

...-11-'30

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Date.....

Date.....

CHILD GUIDANCE

HOME AND FAMILY

Case No.....

Informants.....

.....

of birth.....Birth place.....School grade.....School.....

of reference.....By whom referred.....

n for reference.....

e household of child:

Relation to child	Name	Sex	Year of birth	Birthplace	Racial descent	Religion	Remarks

arks:.....

Occupation	Kind	Scale	Where	Hours per week	Days lost per year		Average earnings per year
					Unemployed	Illness	
Present.....							
Customary.....							
Present.....							
Customary.....							
Present.....							
Present.....							
Present.....							

ersons associated closely with child:

Name	Address	Telephone No.	How associated with child	Length of time	Remarks

narks:.....

from Confidential Exchange:

120.

Date.....

Date.....

CHILD GUIDANCE

HOME AND FAMILY

Case No.....

Informants.....

.....

n:

	M.	F.				
nglish language: (R. W. S.)						
oreign language: (R. W. S.)						
ft School: Date						
cademic) Grade						
st School: What						
Where						

ducation continued: Part time.....Corres. Courses.....Vocational.....Comm. Courses.....

Private Lessons: Music.....Dancing.....

emarks.....

bscriptions: Magazines.....

.....

Newspapers.....

ooks read during last 6 months (remembered):

(.....

.....

.....

.....

ffiliations: (Clubs, Lodges, Unions, P.T.A., etc.):

.....

.....

Remarks.....

.....

eisure:

	Within Home							Outside of Home						
	M.	F.							M.	F.				
ding								Movies						
sic								Theaters						
lio								Dances						
trola								Concerts						
rds								Art Exhibits						
ncing								Tennis						
ol and Billiards								Golf						
cial Entertainment								Swimming						
inting								Motoring						
broidery								Walking						
rdening								Watching others play						
nual Activities								Club Entertainments						
								Excursions						
								Vacations						
ecial Interests								Travel						

emarks.....

C H I L D G U I D A N C E

Case No.....
Informants.....
.....

Interview by.....date.... Home & Family Physical Surroundings

House and grounds:

Rented Owned Detached Flat Apt. Rooming house Hotel

Wood Stucco Brick Other

Front yard Back yard Garden Use:

No. rooms.....No. heated.....Furnace Electricity Gas Stoves Fireplace

No. tubs.....Showers.....Toilets.....Washstands.....Hot water heater....

Sanitary condition.....

Berkeley Social Rating Scale

1. House exterior_____
2. Neighborhood_____
3. Yard_____
4. Living room_____
5. Family accommodations_____
6. Special equipment_____

Remarks:

DIRECTIONS FOR FILLING IN FAMILY HEALTH CHART

l health: Exceptionally good, above average, average, poorer than average, very poor.

al endurance: Exceptionally great, better than average, average, poorer than average, very quickly fatigued.

ar strength: Very strong, above average, average, less than average, weak.

: Extremely energetic, above average, average, below average, lethargic.

iveness: Extreme, above average, average, less than average, very deliberate.

sness: High strung, more than average, average, less than average, very calm.

: Very quick, quicker than average, average, more even than average, very even.

ssiveness: Very aggressive, more than average, average, less than average, unaggressive.

n: Acute, average, defective, glasses worn.

ng: Acute, average, defective.

tions:

1) Write in diseases as in following example:

ral Health disease	FATHER
h to 2 yrs.	Whooping cough (18 mo.)
rs. to 6 yrs.	Measles ($2\frac{1}{2}$) (severe)

here are other diseases (not listed at bottom of blue sheet) write them in, too.

2) Under "Now-General Health," etc. write in the phrase which best describes-- , exceptionally good, or average. Any additional remarks could be written on back of the sheet.

3) In judging health, endurance, etc. of grandparents, do it on the basis of they were in their prime (21 years to 50 years). If you do not know, write in not know."

CHILD GUIDANCE

Case No.....

Interview by.....date.....
.....date.....

Informants.....
.....

Family Health

eral Health l diseases	FATHER	MOTHER	CHILD-1	CHILD-2	CHILD-3
th to 2 yrs.					
yrs. to 6 yrs.					
yrs. to 12 yrs.					
yrs. to 18 yrs.					
nce 18 yrs.					
ays lost from illness last year					
Days in bed last year					
ow-General Health ow-Physical Endurance					
scular strength					
nergy					
mpulsiveness					
ervousness					
emper					
ggressiveness					
ision					
earing					
eight					
eight					

Key: Measles, Mumps, Whooping cough, Diphtheria, Scarlet fever, Pneumonia, Tonsilitis, Bronchitis, Asthma, Eczema, Dysentery, Influenza, Tuberculosis, Rheumatic fever, Heart disease, Syphilis, Nervous instability, Epilepsy, Hay fever, Other illnesses, Accidents, Operations.

APPENDIX "B"

Questionnaire for the Understanding and Treatment of Problem Children.

Prepared by the International Society of Individual Psychology. (Short form) Published in Wexberg, E. Individual Psychology. Tr. by Wolfe, W. B. 394ff.

"Questionnaire for the Understanding and Treatment of Problem Children."

1. What is the complaint? By whom is the complaint made? How long has the condition existed? What was the external and mental situation of the child when the faults became evident? (Question regarding: changes in environment, beginning of school, change of school, change of teachers, birth of younger brothers or sisters, failure at school, new friendships, etc.)

2. The child's general deportment: What are his favorite games? His favorite stories? Favorite characters in history and fiction? What are his earliest memories? Are there impressive or often-recurring dreams? (Dreams of flying, falling, being hemmed in, being late for train, of running races, of being taken prisoner, anxiety dreams.) Does the child lose himself in fantasies? Are there day dreams? Does he think soberly and reject fantasies?

3. Relation to school: Intellectural standing. How does he behave at school? Is he often tardy? Is he excited before he starts to school? Does he hurry? Does he lose books? Is he excited over his school tasks and tests? Does he forget or refuse to do his tasks? Does he waste time? Is he lazy? Can he concentrate? What is his attitude toward his teacher? Is he critical? Arrogant? Indifferent? Does he

seek help of others in his tasks or does he wait for them to proffer aid? Is he ambitious in athletics? Does he read a great deal? What kind of reading does he prefer? Are there special difficulties in learning to write? In arithmetic? In drawing? In singing? Does the child begin various things and soon leave them unfinished? Does he run away from difficulties? What is the I.Q. (when available).

4. Character: Has the child been, or is he afraid to be alone? Afraid of the dark? Does he have night terrors? Is he noticeably cowardly? Is there a tendency to lying? What and whom does he fear most? Does he run away from difficulty? Is there excessive caution? In what respects is the child discouraged? Is he uncertain of the future? What ideas does the child have regarding his choice of a career? What does he think of marriage? What is his parents marriage like? In what occupations are the members of his family engaged? Does he speak openly of his inability, of his lack of talent for school? For work? For life? Has he thought of suicide? Does he believe in the injurious effects of heredity? Has he been systematically discouraged by those about him? Has he a pessimistic point of view? Has he superstitious ideas? Is he over religious? Is there relationship between his failures and his misdeeds (neglect, formation of gangs)? Does he overestimate external success? Does he feel himself slighted? How does he react to attention and praise? Does

he lack independence in eating, dressing, washing, going to sleep? Is he heedless? Is he awkward? Is the child egoistic? Does he manifest outward vanity as to hair, clothes or shoes? Has he been much teased and ridiculed? Is he sensitive? Has he made friends easily or has he been quarrelsome? Has he tortured animals and human beings? Does he tend to be a leader? Or does he shut himself away? Is he given to malicious laughter? Is there a tendency to disparage others? Is the child servile? Given to revolt? Defiant? Is he tyranical? Does he bully the strong or only the weak? Is he a collector? Is he miserly? Avaricious?

5. Childish faults: Has the child given much trouble? Does he wet the bed? Bore in his nose? Bite his nails? Does he eat greedily? Are there other bad habits such as making faces or playing the clown? Is he a show-off?

6. Organ inferiorities: Correct information concerning home conditions, illnesses in the family, concerning alcoholism, criminal tendencies, neuroses, debility, syphilis, epilepsy must be obtained. Has the child been or is he of marked physical weakness? Could he walk and talk at the usual time? Properly? Is there speech defect? Did the teeth develop normally? Has the child had rickets? Is he ugly? Has he obvious defects such as club foot or knock-knees? Is he badly developed? Is he abnormally large, abnormally small? Has he eye or ear defects? Is he left-handed? Does he snore

at night? Is he strikingly good-looking?

7. Social and economic position of the child.

8. What are the primary, secondary and tertiary sexual characteristics? How does he regard the other sex? How much sexual enlightenment has he had? Does he masturbate?

9. Is he a stepchild? Is he illegitimate? Is he an adopted child? What are his real parents like? Is there still contact with them? Has he attached himself to any one person? To the father? To the mother? To the grandparents? Nurse? Has he manifested a strong desire to lie in bed with either parent? Have there been deaths in the family? How old was the child when deaths occurred? Is the child an orphan? Who dominates the family? Where does the child stand in age as regards the other children of the family? Is he the oldest? Second? Youngest? Only child? Only boy (girl)? How much difference in age between brothers and sisters? Are they rivals?

10. Training: Is the training strict, nagging, over-indulgent, ambitious? Are the children terrified at life? What supervision is there? What is the outlook?

Wexberg, Erwin. Individual Psychology. (W. Beran Wolfe, translator). p394-397.

APPENDIX "C"

"The Quest of Life"

A form used by W. R. Boorman to pave the way for the interview. Designed for Adolescent Boys.

W. R. Boorman, Developing Personality in Boys. 220-223.

"The Quest of Life"

Within every soul there are fires and smouldering coals of desire -- expressed and unexpressed. Every life is a search after something. Sometimes it is the ambition to hold important positions, often to gain independence, frequently it is a quest for friendship. So your story will tell vividly and dramatically the Quest of Life.

The questions which follow are not to be answered like an examination paper, but they should start your mind to working in certain directions which will help you to recall the story of your life. Avoid general statements such as, "I belonged to a tough gang" or, "I went with fellows older than myself." It is better to picture incidents you remember, describe what happened, and what you thought at the time, rather than moralize and defend. Give details.

Life is a conflict; there is good in it, and bad. Incidents which seem questionable to you, or very personal, are frequently important. We are trying to get at facts which will help you to help yourself. Tell the whole story.

Year after year life has been winding up -- something like a ball of yarn. You will find tangles, as in a fish-line. There will be a tendency to slide over these difficult and personal incidents. Remember, the very purpose of this whole scheme is to help you unravel these difficulties. Then, and only then, can we help you to rewind and reorganize your life to make it more effective.

State your age again and again in telling about the incidents you relate. Dig back into childhood as far as you can on each question, rather than write about the present only. Write as much as you care to. Continue as long as it is interesting. Let the pages pile up. Be free and frank. Tell the plain unvarnished story, but do not exaggerate. Do not let any one see or read your material. This is confidential.

You will be amazed and happy at the new understanding of yourself which this experiment will give you, if you enter into the story wholeheartedly. You will have a new grip on life. Don't hurry; dream, think, take your time. Write as if you were writing a letter.

1. What kinds of work have you done? Tell about job after job. What special incidents do you remember? What things interested you? What annoyed you? How did you change your mind from time to time about your vocational choices?

2. Write in detail about groups, gangs clubs, or cliques to which you belonged. What did the groups do, good, bad or questionable? Cite incident after incident to show the life the group led. How did you get into and afterwards become a member of the group? Tell what your place was in the group -- leader, etc. Did the group ridicule you, give you nicknames, etc? Why did they act as they did?

3. Who were your boy companions? How did you influence each other, for good or bad? What conflicts arose? If you

care to do so write about your sexual experiences with boys, men, girls, parents or groups. The word sex is used in the broad sense and should include affections, crushes, intimacies of life, as well as the channels through which sex knowledge was gained and the way it influenced your life.

4. What difficulties, sufferings, and hardships have entered your life? Were you ridiculed, or punished, or repressed? What did you do in response, -- rebel, give in, run away, lie, withdraw, or fight? Did you dream in your sleep? Or day Dream? Describe some of the dreams you remember most vividly. What did you worry about? What troubles did you encounter in your life?

5. What inner strivings and secret wishes that you hoped were some day to be realized were you fond of? Were there things that you wanted and felt that you never could get? What defects did you discover in yourself? Were there feelings of weakness and inferiority? When did you discover these? What did you do? Did you feel superior or seek to give that impression? How?

6. What expectations did you feel that your parents, teachers and others were counting on you to fulfill? Tell definitely how this influenced your decisions and plans. Did you go to church, select certain friends, etc., to please someone else?

7. Tell about your home. Who made up your family? What things did you like? What things did you wish were

different? What was the attitude of your family religiously, politically, socially? Write about the kind of a community and neighborhood you lived in.

8. What vivid memories and impressions do you have of school life? Tell about your play life. What were the things that irritated you? What did you like? What was your place in the school? What honors did you seek -- did you succeed or fail?

9. Tell about your religious experiences. What was the influence of the church upon you? What chances did you have to assume responsibility at church or elsewhere? What impressed you about religion? What problems and difficulties arose?

10. Write about the influences of the reading you did. Tell about the movies you liked and the impressions they made. Recall the influence of speakers, of travel, or of other important experiences not already covered? How did these factors help to shape your life?

11. What does life mean to you? What is it all about? What is it for? What have you decided at different times to do about it? Go back into boyhood and try to trace this side of it as it has developed and changed? When did you discover first that anyone had an aim in life and that you were expected to have one too? Or have you just been drifting?

12. After finishing your life story, look at the present for a moment. What is it you want most in life? Not

what you ought most to want, or what you have achieved, but fearlessly and frankly what are your five most impelling desires? What plans have you if any for accomplishing them?

APPENDIX "D"

Free Association Test.

A form for administering the free association test, as devised by L.B.Hillis, Berkeley, California. 1929.

ne ..... Class ..... Average Grades .....

lress ..... School .....

jor ..... What kinds of work have you done for pay? .....

.....

.....

what life work are you most interested? .....

.....

Minus			Plus					INTERESTS										WRITE WORDS IN THIS COLUMN
4	3	2	1	1	2	3	4	5	A	B	C	D	E	F	G	H	I	J

SUMMARY SHEET

e..... Date..... Class.....

	5	10	15	20	25	1. Count	2. Add	3. Total	Add Count
IOME									
RIENDS									
RECREATIONS									
STUDY									
WORK									
RELIGION									
PATRIOTISM									
SOCIAL SERVICE									
AESTHETICS									
INTERRUPTIONS, Etc.									
Totals									

SUMMARY +

	1. Count	2. Add	3. Total	Add Count
otals +				

SUMMARY —

	1. Count	2. Add	3. Total	Add Count
A.				
B.				
C.				
D.				
E.				
F.				
G.				
H.				
I.				
J.				
Totals —				

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